See you not Learning in his Lookes?
See it more Lively in his Bookes.

The Cross Sculpsit

HUGO GROTIUS,

HIS MOST CHOICE

DISCOVRSES,

Out of that excellent Treatise

De veritate Religionis Christianæ.

I. Of God, and His *Providence.*

II. Of Christ, His *Miracles* and *Doctrine.* With *Annotations*, and the Authors Life.

III. His Judgement in sundry points controverted, contained in his Vote for the Churches peace.

IV. An Epistle Consolatorie.

Translated out of the Latin,
By *Cl. Barksdale.*

The third Edition, Corrected.
With lively Brasse pieces newly added.

Nec omnia, nec nihil.

LONDON,
Printed for *W. Lee* at the *Turks Head* in *Fleetstreet* over against *Fetter-lane.* 1658.

To his Honoured Friend, *Tho. Williams* of the Middle Temple Esquire.

Worthy SIR,

I Present unto you the two principal Discourses, of the six which my Author wrote in Defence of Christian Religion. Having read what was afore written by others, He chose rather to use his own judgement in composing a new Treatise (preserving the liberty of his mind, as himself speaketh, when his body was under restraint) than to bestow his pains in translating what was formerly done by Morny, Vives, and others. For although they have

pleaded the Cause of Religion with very much learning and eloquence, yet my Authors opinion was, that Truth is to be maintained only with Truth, and such Truth as himself acknowledged. For in vain should he endeavour to beget in other men a belief of those things which himself did not beleeve. Wherefore he hath chosen both out of the old and new Writers, what was most probable to Him; not alleging Arguments which he judged of no weight, nor the Authority of Books, which he either certainly knew, or justly suspected to be suppositious. The Arguments of most value, being selected, and at first expressed in Dutch verse (for the use especially of the Low-Country Sea-men and Merchants, that trade with Infidels,) the Author afterward adorned with his excellent Roman *stile, and dedicated to Monsieur* Bignon, *the* French *Advocate. The Translator,*

ho-

hoping he hath not wronged the Authors sense by his English, dedicateth it to you, praying that you (and all Advocates in your noble Societies) may even rightly judge of, and sincerely love the Christian Religion, and lawfull Ministers thereof: and that You, dear Sir, may live many prosperous years, the Ornament and the Muniment of your vertuous and numerous Family. To all which; in You, I gladly take this opportunity of shewing publickly the gratefull Mind of

Your faithfull Servant,

From *Hawling*, on
New-years Eve,
1651.

THE LIFE OF *Hugo Grotius*.

THis excellent man breathed his first air at *Delf* in *Holland*, and more ennobled that Town by his Birth there, 4. *Eid. Apr. An.* 1583. He was the son of an antient and illustrious House. His Grand-father of the same name, was learned above the model of those darker times, and well skil'd in the three principal Languages, *Latin*, *Greek*, and *Hebrew*. His Uncle, *Cornelius Grotius* was professor of the Civil

Civil Law at *Lxiden*, where he flouriſhed in the good eſteem and favour of the beſt men. His Father was *Johannes Grotius*, Curator of that Univerſity, whoſe Poems are extant, with *Lipſius*'s Letters to him, and *Donſa*'s verſes, whoſe name alſo hath adorned many learned mens Books dedicated unto him. Being bleſt with this hopefull Son, he uſed all pains and care in his good education, and cheriſhed his great Wit ſo well, that when he was but eight years old, *viz.* *An.* 1591. He did *fundere verſus*, make *ex tempore* verſes, and diſputed twice publiquely in queſtions of Philoſophy. *An.* 1598. *at.* 15. He travelled into *France*, in the Train of that Imcomparable Perſon, *Joannes Oldenbarneveldius* Embaſſador from the States to the *Great Henry*; and returned honoured by Royal Bounty, and the friendſhip of

illuſtrious men; having before that time begun to ſet forth *notes* upon the ſeven liberal Arts of *Martianus Capella*. When he had after ſtudied ſome years at *Leiden*, much endeared unto *Scaliger*, his Father fearing the young Schollar's mind ſhould, by the Amenity and delight of humane literature and Poeſie, be drawn away from more profitable employment; he was taken off, and aſcribed among the Advocates at the *Hague*, *An.* 1599. and ſoon after pleaded Cauſes. Yet did not he addict himſelf ſo much to that profeſſion, but that his *Genius* led him back and made him often reviſit his former ſtudies of humanitie. For which, he was moſt dear to the *French* Embaſſadour *Buzanval*, to *Ianus Douſa* the Father, and many other Perſons of Honour. About this time the States of *Holland* begun to uſe

his

his service, in penning the History of the most famous War in the whole world. Afterward *Anno* 1607. commended by the suffrages of the Courts, nominated by the *States*, and elected by the most potent Prince, the Admiration of all other Princes, *Grave Maurice*, he became *Fisci Advocatus*: And behaved himself so well in this most weighty office, that he received from his Superiours a most ample testimony of his diligence and integrity. Here, perceiving the Trade into *India* of great importance to his Country, that he might stir up the spirits of his Countrymen thereto, He wrote a Book *De jure Commercii Indicani*. Again, observing, after the Truce with the *Spaniard*, the Peace of the Common-wealth began to be disturbed by certain dangerous Innovators, judging it to be the duty

ty of a good Patriot, to oppose himself against such Designs: and to commend unto all the present State, he set out a Dissertation entituled, *De Antiquitate Reipub. Batavicæ.* After the death of *Elias Oldenbarneveldius*, a man not less noble for his good parts than his family, Our *Gratius* suffered himself to be chosen into his place, *Syndic* of *Roterdam*, and so was advanced from the Bar to the Bench. And then was he sent into Great *Britain* to accommodate the difference about the *Indian* Trade; and thence he was dismissed not without eminent Marks of favour from that King of Learning and Religion, and from the most learned men of that Island: together with this most pleasing fruit of his journey, that he there found the great Scholar *Isaac Casaubon*, whom he had reverenced before at a distance,

ſtance, and had now enjoyed a more intimate and familiar Converſation with Him.

At that time the Church being very ſick of the Controverſies about Predeſtination and of the contention of ſome Paſtors with the Magiſtrates about the Right of Church Government; inſomuch that the States of *Holland* where by ſome contumeliouſly reproached: Our Author thought it to be his duty to vindicate the Right of the State, and offer his medicines for the cure of thoſe Diſtempers, and ſhew the way to Peace in thoſe and other Differences that diſturbed the Chriſtian world.

Thus farr out of *Meurſius* his *Athenæ Batavæ*, a Book much tending to the Honour of that Univerſity, and may be a fit precedent to our two famous Univerſities, and to *London*, (that perhaps,

perhaps may be, not improperly, ſtiled a Third Academy, and the moſt famous of All) to do the like.

Now I confeſs much may be added to the Life of our Author, concerning his Troubles in his Country, his Impriſonment, his ſtrange eſcape and Preſervation, his entertainment in *France*, his employment there, as Lord Embaſſadour for the Kingdome of *Sweden* many years, his laborious and learned Books written both in his Priſon and at Liberty, in his private and in his publike fortune, which are in high eſtimation with all ingenuous Students. But theſe things we ſhall reſerve * for our Preface to what we

* In the mean, to vindicate our Author from the aſperſion of *Seditious*, which ſome have caſt upon him, you have here a Teſtimony of his fidelity to his Superiours in the following publike Act, taken out of his *votum*, pag. 83. What his doctrine was concerning Obedience to Governors, See in his Appendix.

tranſlate

tranſlate out of his *De jure Belli & Pacis*, which we ſhall communicate to the Engliſh Reader, if that be accepted, which we have here done, and lately in our Tranſlation of his *De Imperio*, &c. This Book now mentioned was Printed at *Paris* after the Authors death, *An.* 1647. Written many years before: it was reprinted there the following year with ſome Notes of *Blondel* and an Appendix *DE JURE PLEBEIO*: but upon ſight thereof I find no neceſſity to ſay any thing in defence of my Authors Doctrine, which I conceive to be very ſound, and worthy to be conſidered by the Rulers in every Chriſtian Common-wealth.

We will adde here a word of our Authors death. After ten years Honourable Embaſſie in *France* for the Queen of *Sweden*,

as

as he returned out of *Sweden* again, he fell sick, and was taken from us, to the great losse of learning, at *Rostock*, *An. Dom.* 1645. *Ætat.* 64.

The Grace and Shame of Holland,
Friend of France,
Swedes Orator, the Conqueror of Chance;
Poet, Historian, Lawyer and Divine,
(*Read and admire him*) *All in one combine.*

C. B.

Testi-

Teſtimonium.

NOs Scultetus, Burgimagiſtri, Scabini et Conſiliarii urbis Delfenſis in Hollandia, certos omnes facimus rei veræ, nimpe paruiſſe coram nobis D. juſtum Adrichemium, ejuſdem urbis Burgimagiſtrum, D. Eobaldum Duſſium, & D. Cornelium Bereſtenium Exburgimagiſtros, & D. Ioannem Camerlinum Conſiliarium ejuſdem urbis & Adſeſſorem, qui pariter & ſinguli, rogante id D. Wilhelmo Grotio Advocato apud Curiam Hollandiæ, pro fratre ſuo D. Hugone Grotio Legato Reginæ Regnique Suedici in Gallia, declararunt, teſtatique ſunt, fide ejus

jus jusjurandi, quod in honorum adeptione dederunt, se tanquam legatos ab hac civitate, interfuisse conventui Magnorum ac Potentum Ordinum Hollandiæ & Westfrisiæ, ei qui celebratus fuit ante Pascha, Anni 1622. ibique se audisse legatos qui in eo conventu civitatem Roterodamensem referebant, disertè enunciantes, dictum D. Hugonem Grotium, quo tempore obibat munus Adsessoris, & delegati Consiliarii Ordinum Hollandiæ, ac nominatim Anno 1618. non aliud proposuisse, postulasse, fecisse, quam quod conveniret cum decretis Dominorum suorum Rectorum urbis Rotterodamensis: ei quoque mandatum, illa suo loco proponere, & effecta dare, nec ulla in parte eum extra aut contra mandata fecisse. Addidisse etiam, si ille in istis rebus peccavit, nos peccavimus, ita se testes servaret Deus. Et quia officium cujusque est veritati testimonium

um exhibere, præsertim ubi ita rogatur, propterea nos Scultetus, Burgimagistri, Scabini & Consillarii antedicti sigillum ad causas hujus civitatis, subter hoc actum poni jussimus. Actum 16 Jan. Anno 1637.

Subscriptum.

J. Ophrovius.

Rea-

Reader,

Ow again you have this little Volume reviſed and corected. In defence of Religion there is enough for reaſonable men: And for the points controverted, too much perhaps, in the opinion of ſuch as meaſure Truth by its diſtance from *Rome*. The *Epiſtolical Diſcourſe* is printed in the ſame form, to go along with it in this third Impreſſion. What remains concerning the Author, is annexed to our Selections *Of War and Peace*; which Tranſlation, the Reader is intreated not to cenſure with ſeverity, untill he hath himſelf tryed, what it is to tranſlate but the firſt leaf of that Noble work *De jure belli & pacis*.

I. DIS-

I. DISCOURSE.

Of God, and his Providence.

THE SUMMARY.

THat there is a God.
II. *That God is one.*
I. *That all perfection is in God.*
V. *And that infinitely.*
. *That God is Eternal, Omnipotent, Omniſcient, and of infinite goodneſs.*
I. *That God is the Cauſe of all things.*
II. *Anſwer to an Objection, concerning the Cauſe of Evill.*
III. *Againſt two Principles, or Firſt Cauſes.*
. *That the whole world is governed by God.*
. *Sublunary things as well as celeſtial.*
I. *And things Singular as well as univerſal.*
II. *Farther proof from the Conſervation of Empires.*
III. *The Providence of God alſo proved by Miracles.*

XIV. *Prin-*

XIV. *Principally among the Jews, which are commended to belief by the duration of their Religion.*

XV. *By the Veracity and Antiquity of* Moses.

XVI. *By the Testimonies of Aliens.*

XVII. *Miracles after* Moses *of no lesse credit.*

XVIII. *Gods Providence also proved by* Predictions.

XIX. *And by other Argumeuts.*

XX. *Answer to an Objection, that Miracles are ceased.*

XXI. *And to another Object. that there is so much wickednesse.*

XXII. *Even to the oppression of good men many times: which objection is retorted.*
1. *Of future Judgement.*

XXIII. *That the Soul remains after the Body, proved by tradition.*

XXIV. *No reason repugnant to it.*

XXV. *Many reasons in favour of it.*

XXVI. *Felicity after this life. For attaining whereof, we must enquire after Christ.*

Books printed for *William Lee*, and are to be sold at the *Turks-head* in *Fleetstreet*.

ANnotations on all the new Testament. A Body of Divinity in 10 *books, wherein the main grounds, and fundamental Points of Religion are opened, the contrary Errors refuted. In folio, about* 240 *Sheets,* 1644. *The Saints Encouragement in evil times, in* 12. 1651. *All written by* Edward Leigh *Esquire, Master of Arts of* Magdalen-hall *in* Oxford.

Lord Bacons *Natural History, in ten Centuries, whereunto is added the History of Life and Death, or the prolongation of* [illegible]: *Also a new* [illegible], *intit.* Resuscitatio [illegible] *publike* [illegible] *light*

light several pieces of the works, hitherto sleeping, of the said Right Honourable Francis *Lord* Bacon, *Baron of* Verulam; *Together with his Lordships Life, not before published, by* William Raley *Dr. in Divinity, his Lordships first and last Chapliain, afterwards Chaplain to his late Majesty.*

Plutarchs Lives *in English, with a new addition of twenty lives never before published in English, in large folio,* 1657. *with the several dates of the years of the world, and the years before and after Christ when they all lived.*

Gods Revenge against Murther, in thirty Tragical Histories, in folio, the third Edition, whereunto is added the Sculpture and picture of the chief persons mentioned in every History, graven in brass plates, with a Satisfactory Epistle of the Stationer, by John Reynolds, 1657.

I. DISCOURSE.

Of GOD *and his Providence.*

IT is manifeſt by Senſe, & by the Confeſſion of all the World, there are ſome things which have had beginning: but thoſe things could not give beginning to themſelves; for then they would work before they were, which is impoſſible: It follows then, that they had Original from without. Which is not only true of things which we do ſee or have ſeen, but of them alſo whence they receive their Being; till at laſt we arive at ſome Cauſe, that never had beginning, and whoſe Being is neceſſary, not contingent. And this is that which we mean by the Name of *GOD*. Again, this is made good, by the moſt apparent and unanimous Conſent of all Nations, where Barbariſm hath not quite extinquiſh'd the ſparks of Reaſon and good Manners: For, ſeeing all things that depend upon the will of man,

I. That there is a God.

 are

are neither the same among all men, and are often changed: But this Notion is found every where, and is not changed by the Vicissitude of Times (as *Aristotle* himself, a man hard of belief without Demonstration, hath observed:) certainly, there must be some universal cause hereof; which can be no other, then either the Oracle of God himself, or Tradition derived from the first Parents of Mankind. If we admit the former, the Question is won: if the latter, truly no good Reason can be given, why we should believe our first Parents would deceive all their Posterity in a thing of so great moment. Moreover, whether we survey the parts of the world long since known, or the new-found Lands, where (as we said) any Remains of Humanity are left; this Notion appears, both among witty, and duller Nations: And, it is not credible, that either all the former could be deceived, or the latter be able to deceive. *Obj.* If any one oppose and say, Some few men, in sundry Ages, have not believed, or at least professed they did not believe there is a God. *Ans.* I answer, Seeing they were but few, and their opinion was generally rejected, so soon as their Arguments were heard, it is

is manifeſt, it was not the iſſue of right Reaſon (which is common to men) but of an innovating Spirit; like the opinion of him, who would needs have the Snow to be black; or of a corrupt mind, that, as a ſick palat, taſteth not things as they are. We may ſay this the more confidently, becauſe Hiſtories and other Writings tell us, The more any men have excelled in Vertue, the more ſtudiouſly have they preſerved this Notion of a Deity. And, That the defection from the Opinion anciently and univerſally received, proceeds from their depraved diſpoſition, for whoſe intereſt it is, there ſhould be no God to call them to account for their ungodly Doings, even hence appears; Becauſe, whatſoever they hold, whether ſucceſſion of things without any beginning, or concourſe of Atoms, or whatſoever elſe; it is incumbred with no leſs, if not with greater difficulties; nor will any conſidering man find ſo much reaſon to believe it, as what we ſay. Some object, Becauſe they cannot *Obj.* ſee God, therefore they cannot beleeve He is. Theſe men, if they ſee any thing, *Anſ.* ſee well enough how unworthily this is ſpoken by any man that believes he hath a Soul, which he ſees not. Neither if

our understanding cannot comprehend the Divine Nature, must we therefore deny there is a God? For, it is a defect peculiar to inferiour things, not to be able to comprehend things superiour and more excellent. The Brutes do not conceive what Man is; much lesse, by what reason Common-wealths are instituted and governed, the courses of the Stars measured, and Shipping invented. All these things are above their capacity. Upon this, Man being advanced above the Brutes in Nobleness of Nature, and that not by himself, ought to infer, That He, who had advanc't him, is also his superiour; and being so, by his excellency exceeds the narrowness of Comprehension.

II That God is one.

A God there is; we have evinced that, We come now to his Attributes: The first whereof is Unity. That there is One God, and no more, is collected hence; Because, God (as above was said) is that which hath a Being necessary, or by it self; Now a thing is necessarily or by it self, not as it is considered in general, but as it is in act. The things in act are singular; But, if you suppose many Gods, you will find nothing

thing in them ſingly, why they can have a neceſſary Being: nothing, why they ſhould be rather Two then Three, or Five then Ten. Moreover, the Multiplication of ſingular things of the ſame kind, is from the fecundity of Cauſes whence they are extracted. But, of God is no Original, no Cauſe. Farther, in ſingulars are certain ſingular proprieties whereby they are diſtinguiſh'd: which in God, whoſe Being is neceſſary, are not needfull to be ſuppoſed. Nor indeed can you any where find any tokens of a plurality in God. For, all things make up but one World; therein is one thing moſt beautifull, the Sunne: and in every man, one thing hath Empire over the reſt, the Mind. Beſides, if there were Two, or more Gods, working with freedom of Will, They might will things contrary, and one hinder the other from effecting his Intent: But, to ſay of God, that He may be hindred, is moſt unworthy of his Nature.

III. To proceed to other Attributes of God: That whatſoever is contained in That all the name of Perfection, is in God, Perfection Hence is underſtood; Becauſe all the is in God,

Perfection in the World either had beginning or not, if not it is the Perfection of God: if it had beginning, it was from some Cause: for, nothing comes of Nothing. It follows then, the Perfections apparent in the effects, were first in the Causes, that by them the Causes might produce their effects: And therefore all Perfection was in the first Cause. Nor could the first Cause be afterward deprived of any perfection: not by any other; because, what is eternal depends not on other things, nor suffers from their action; not by it self; because, every thing naturally desires its own Perfection.

IV. And that infinitely

We must Adde, These Perfections are in God infinitely. Because the Attribute of every thing is limited, either by reason the Cause thereof hath communicated to it so much, and no more: or else, for that the thing it self was capable only of so much. Now, no Nature communicateth any thing of it self to God, nor doth he receive any thing from without, existing (as we said) necessarily, or by himself.

V. That God

Moreover, It being manifest, That Things

Things having life, are more perfect than the Things without life; and the Things that have understanding, then those that understand not; and the things that are good, then such as are not so: It follows from the premises, All these attributes do agree unto God, and that infinitely. He is therefore of infinite Life, that is, Eternal; of infinite Power, that is, Omnipotent; and so Omniscient, and All-good without exception.

is Eternal, Omnipotent, Omniscient, and of infinite Goodness.

VI That God is the Cause of all things.

It is connexed herewith, That all things, whatsoever have existence, have the Origin of it from God. For, one of our Conclusions was, That which is necessarily, or by it self, is but One, Whence it follows, All other things take their Rise from that which is divers from themselves. All which, either immediately, or in their Causes, have beginning from that which hath no beginning, namely, from God: as we have seen afore. Nor is this evinced by Reason only, but after a sort by Sense. For, if we behold the admirable structure of mans Body, both within and without; and, how all parts there, even the least, have their use, without

and ſtudy, without any induſtry of the Parents; and, with ſo much art, that the moſt skilfull Philoſophers and Phyſicians could never enough admire it: This ſpeaks the Maker to be a moſt excellent intelligence: Whereof, *Galen* may be ſeen, where eſpecially he examines the uſe of the Eye, and of the Hand. Yea, the bodies of the mute Animals ſpeak no leſſe: whoſe Parts receive their place and figuration, not from any force of the matter, but of the end whereto they ſerve. The Plants alſo and Herbs read us the ſame leſſon, as Philoſophers have accurately noted. *Strabo* hath obſerved the ſame, by the poſition of the Waters; that, if you reſpect their quality, ought to take place between the Earth and the Air: but now are interfuſed in the Earth, to the end they might be ſerviceable to the Earths fruitfullneſſe, and to the life of Man. Now, to work for an end, is the property of an intelligent Nature. Neither are particulars only ordained to their peculiar ends, but all things to a common end, as appears in Water, which againſt his own nature moves upward to preſerve the frame of the Whole from any gap or vacuity, being ſo compoſed,

lib. 17.
Ibid. Chryſoſt. de ſtat. Serm.

poſed, that by a continued coheſion of parts it ſuſtains it ſelf. But, the intention of this univerſall End, and Power in all things to attain unto it, muſt needs come from that Intellect, that is Maſter of this Univerſe. And, do not ſome of the irrationall Creatures exerciſe acts with ſuch order and direction, that they manifeſtly proceed from ſome Reaſon? which appears moſt in Ants and Bees, and in ſome other Creatures too, which before any experiment made, either eſchew the harmfull, or purſue things profitable. That themſelves have not this Vertue of inventing or judging, appears in that their work is alwayes the ſame, and to other things of greater moment their power is nothing, Wherefore it is neceſſary, thoſe acts proceed from an externall Reaſon, either directing the Creatures, or making an effectuall impreſſion on them: which Reaſon is nothing elſe but what we call GOD. Again, the Celeſtiall Stars alſo, and the moſt eminent among them, the Sun and Moon, run their courſes ſo attempered and applied to the fertility of the earth, and commodity of living Creatures, that nothing can be imagined more convenient. For, although the Motion,

Motion, by the Equator only, had been much more ſimple and direct, we ſee they have another oblique motion, whereby they might communicate their Favours with the more variety, Now as the Fruits of the earth are for the living Creatures: ſo the reſt of the living Creatures are for Man, who by the exuberance and advantage of his Wit ſubdues them all unto himſelf. Whence even the Stoicks did conclude, The world was made for Man, But, ſeeing no power of man can reach ſo far, as to command ſervice from the Lights of Heaven; nor are they to be ſuppoſed to have enſlaved themſelves to Man of their own accord: It follows, That there is a Superiour Mind, by whoſe Order thoſe faireſt Bodies vouchſafe their perpetual Aid unto Man dwelling ſo far below. Which Mind is no other than the wiſe Maker of the Starres and Univerſe. And the very Motions of the Stars, doth eccentrick and epicyclick, manifeſtly ſhew, not the Vertue of their Materials, but the Ordination of a free Agent. The ſame ſhines forth in the poſition of the Conſtellations, ſome on this, ſome on that part of Heaven: and likewiſe, by the

Cic. de Offic. 1. & de Nat. deor. 2.

Vid. Maim. duct. dubit. p. 2. c. 24.

ſo

ſo unequal Form of Land and Sea. The motions alſo of the Stars, this way rather than that way, gives evidence to this truth. Yea, the moſt perfect round figure of the whole, and the parts, embraced are as it were in the boſom of Heaven, and in a wondrous order all diſpoſed, do with loud voice proclaim, Theſe things came not together by Chance, but were conſtituted by an Intellect, & that of greateſt excellence. For, who is ſo void of Reaſon, to expect from the hand of Chance any thing ſo exact? As if one ſhould beleeve Stones and Timber could, by Chance, meet together and make a Houſe; or, ſome Poeme ſtart up out of letters uncompoſed: When as, he that ſpied Geometricall Figures on the Shore, preſently acknowledged the prints of humane Art, being aſſured Chance was not the Authour of them. Moreover, that Mankind was not from ever, but from a certain point of time had its common Original, the Progreſs of Arts, among other Arguments, evinceth; and the Earth of old inculr, but in proceſſe of time inhabited. Which alſo the Language of Iſlands tell us, borrowed from the adjoyning Continent.

Sen. apud Lact. Nondum ſunt mille anni ex quo inventia ſapientiæ nota ſunt.

Adde

Adde hereto certain Institutes and Customes so common to men, that they seem received, not so much from instinct of Nature, as from perpetual Tradition, and (except in some few places, through Malice or humane Calamity) uninterrupted: such as in antient time was the slaying of Sacrifices in Divine Service, and still is the Bashfullnesse about Venereous matters, the solemnities of Mariage, and the abhorrency of Incest.

VII. Answer to objection concerning the cause of evil.

Nor ought we to be removed from our grounds, for that we see many evils come to passe, whose Original seems not to be from God, who is (as we said afore) perfectly good. For, when we did set down our own position, That God is the cause of all things, we added, of things that have a real subsistence. This hinders not, but the things which do subsist, may themselves be causes of certain Accidents, such as Actions are. God created Man, and the Intelligences above Man with a liberty to act; which liberty of acting, although it self be not vicious, yet is able to produce somewhat that is so. And to Evils of this sort, which are called morally evil, to ascribe God for the Author, is very grosse

groſſe impiety. There are evils in another ſenſe, ſo named, becauſe they adfer ſome pain or loſſe to the perſon that ſuffers, which, we deny not, proceed from God: and that either for the Patients amendment, or elſe for a puniſhment anſwerable to the offence. Herein is nothing repugnant to the Divine Goodneſſe. Yea, theſe Afflictions oftimes are the effects of meer Goodneſſe, like a bitter medicine from a good Phyſician.

VIII. Againſt two principles or firſt Cauſes.

By the way their Opinion is to be rejected, who have made two activ principles, the one good, the other bad. For from two principles, one oppoſite to the other, deſtruction will enſue, orderly Conſtruction cannot. Nor doth it follow, becauſe ſomething is Good by it ſelf, therefore there may be ſomewhat, by it ſelf and every way bad: ſeeing Evill is but ſome defect, which cannot be but in ſomething that doth exiſt: and this very Exiſtence is ſome Good.

IX. That the whole world is governed by God.

Moreover, that this Univerſe is governed by Gods Providence, appears from the care, which not only Men, endued

endued with understanding, but Birds, wilde Beasts and Cattell (which have somewhat instead of understanding) have every one of their Issues. Which Perfection, being a part of Goodnesse, is not to be separated from God: and the rather, because he is both Omnipotent and Omniscient: so that he cannot but know what things are done or to be done, and himself can most easily direct and rule them. Pertinent whereunto, is that we said above, of the Motion of things against their proper nature for a publike end.

X Sublunary things as well as Celestial.

They that confine this Providence within the Sphere of Heaven, are prov'd to be in an Errour as wide as Heaven from Earth, both by the Reason already alleged, whose force reacheth unto all the Creatures; and hence also, that the Stars in their Courses, as the best of the Philosophers acknowledge, and is demonstrated by plain experience, are ordained for the use of man. And it were very unequal, That Creature should be lesse regarded, for whose benefit another is made, then that which is provided for its use.

Nor

Nor are They leſſe deceived, who submit Universals to the care of God, but not Singulars alſo. For, if they would have God ignorant of ſingular things as ſome profeſs, then would he alſo, not ſo much as know himſelf; neither will his knowledge be infinite (which we have proved before) if ſingular things be not included within the compaſſe of it. But, if God know them, how comes it about that he cares not for them? When as both ſingular things, as ſingular, are ordained to a certain end, particular and univerſall; and the kinds or ſpecies of things, which (as theſe men confeſs) are conſerv'd by God, ſubſiſt not, but in the ſingulars: So that, if the ſingulars, being abdicated by the Divine Providence, go to ruine, the things in general cannot remain. XI.

It is no Light Argument of the Divine Providence, in the judgement of Farther Philoſophers and Hiſtorians, the Conſervation of the Common-wealths: First the Conſervation in general: becauſe whereſoever the order of Ruling and Obeying is once entertained, it abides ever: And then, in ſpecial, by the long continuance of this or that Form of Government, XII. proof from of Empires.

through

through many Ages; as, of the Regal among the Assyrians, Ægyptians, and Franks; of the Optimacy among the Venetians. For, although somewhat may be ascribed to humane Wisdom, yet if we consider well the multitude of evill men, with externall evil Accidents, and the Vicissitude innate to humane Affairs, it seems impossible for any Empire to endure so long, without some peculiar Care of the Divine Power. Which if it be not seen in the Conservation of Empires, is more evidently shewed, when it pleaseth God to make a Mutation of them. For the Instruments He useth to that Design, such as *Cyrus*, *Alexander*, *Cæsar* the Dictator, and others, these have all things, even those which depend not upon humane Prudence, flowing in upon them with unexpected Successe; more than is usuall in the uncertain Affairs of the World. Which Constancy of their Fortune, and perpetuall similitude of Events, and as it were Conspiration of all Accidents unto one certain End, is an open Declaration of a provident Direction. For also at Dice, to throw sizecinque sometimes, may be Chance; but if one throw the same Cast a hundred times

Vsq; adeo res humanas vis abdita quædam Obtinet. Luer.

times together, no men will deny, This is done by some extraordinary Art. XIII.

But the most sure Testimony to Divine Providence, is given by Miracles and Predictions, which in Histories are extant. It is true, many things in this kind are fabulously reported: but those that are Authoris'd by sufficient Witnesses of the same time (that is, such as for their judgement and fidelity are approved) are not to be rejected as improbable, much lesse as impossible. For, seeing God is Omniscient and Omnipotent, why can he not either signifie what he knows, or do who the pleaseth, even beyond the Common Order of Nature, which, as it was at first constituted by Himself, so is it by the right of Creation still subject to him? If any one say, That some such things might also proceed from Intelligences inferiour to God; it may be granted: but this opens the way for a more easie belief, that the same might be done by God. And what those Intelligences do, God, we may think, either doth by them, or in his Wisdome permitteth. Seeing in Kingdomes and Commonwealths well established, nothing is wont to be done beside the Common Laws

The same proved be Miracles.

Obj.

Answ.

Laws, unleſſe by the will of the Supreme Governour.

XIV. Principally among the Iews, which are commended to belief by the duration of their Religion.

Now that ſome Miracles have indeed been done; if we doubt of the faith of other Hiſtories, even the Judaical Religion may eaſily evince alone: Which being long ſince deſtitute of all humane ſupport, yea, expoſed to contempt and deriſion, perdures * unto this day: through almoſt all parts of the World: when as other Religions all (except the Chriſtian, which is as it were the perfection of the Jewiſh) are either vaniſh'd, ſo ſoon as Force, and the Authority of the Secular Arm withdrew it ſelf; as all Pagan Religions; or elſe, are yet upheld by the ſame Arm, as Mahumetiſm. If the cauſe be enquir'd, Why the Judaick Religion took ſo deep Roots in the minds of all the Hebrews, that it cannot be extirpated: No Reaſon can be adferred or imagined, but this; That the preſent Jews from their Parents, as they from theirs, and ſo upward, untill we arrive at thoſe who lived in *Moſes* and *Joſhuah's* time, by certain and conſtant Tradition have received thoſe Miracles; which, as in other places, ſo eſpecially at their coming

* *Vid. Joſep. 1 Cont. Apion. ex Hecatæo.*

Qu.

Anſ.

ming out of *Egypt*, and in the Wilderneſs, and in their entrance into *Canaan*, had happened; and whereof thoſe their Progenitors were eye-witneſſes. Otherwiſe, it is incredible that a People, contumacious and ſtiff enough, would ſubmit their Necks to the Yoke of a Law, made heavy by ſo many Ceremonies; or, that intelligent men, among all the Marks of Religion, which humane Reaſon might invent, ſhould ſingle out Circumciſion: a Mark, which could neither be admitted without grievous pain, and was derided by all ſtrangers; nor had any thing in it to commend it ſelf, beſide God the Author.

XV
By the vetacity and antiquity of *Moſes*.

And *Moſes* Books, wherein thoſe Miracles are recorded are of certain credit: not only, Becauſe there hath been a perpetual Fame among the Hebrews, that He was commended by the Oracle of God, and made a Leader of his People; but alſo, becauſe it is ſure enough, he was neither ſtudious of his own Glory, nor partial to his own Poſterity; having laid open his own ſins, which he might have concealed, and aſſigned the Royal Dignity and the Prieſthood to others; his own children being left

left among the common Levites. All which declares, he had no reason to deceive us. Neither doth he affect any coloured or ill-ceebrous speech, such as Deceivers use, but plain and simple, and agreeable to the matter he relateth. Adde the indubiate Antiquity of *Moses* Writings: with which, no other in the world can be compared. Whereof this is one Argument. That the Grecians, the Parents of all learning to other Nations, confesse themselves to have received their letters * from strangers. Which letters, for their order and name, and their antient figures too, acknowledge their Descent from the Syriac or Hebrew. As also, the old *Attic* Laws (a,) whence the Roman were in after-time deriv'd, drew their Original from the Laws of *Moses*.

* *Cadmi Phœnicica signa.* Timo.

a *Vid. De Iure belli, l. 2. c. 1. S. 12.*

XV. By the Testimonies of Aliens.

Besides all this, we have the Testimonies of many Aliens from the Jews Religion, to evidence, That the things written by *Moses* were in old time proclamed by Fame, spread over all Nations. I will set down some particulars, wherein the most Antient Heathen Writers are his Second; That the world had a (b) beginning; and out of

b *Vid. Euseb. l. 7. præp. ca. 10*

Chaos

Chaos were formed all Creatures *, and last of all Man, after Gods Image, to whom Dominion over the reſt was given: That all things were made by the Word: That the Sun is not the primogeneous Light, but the Receptacle thereof: And above the Stars are Manſions Divine, wherein is light perpetuall: That God is the moſt Antient, and deſcended of none: The world moſt beautifull, as the Work of God: That the Darkneſſe was before the Light, and therefore did the Nations, moſt obſervant of Old Cuſtomes, account their Time by c Nights: That there is one God moſt high, by whom all things were made in order; from whom the Stars have their brightneſſe, and moving Creatures have Life and Spirit (d) infuſed in them: And that man was faſhioned out of the Clay, and all the work was finiſhed in ſeven daies: Whence many Nations digeſted their Time into Weeks, and had the Seventh (e) day in honour: That, at firſt, Men lived in great Innocency and Simplicity, and went naked, and laſted a Thouſand years; whence the Golden Age of the Poets: The Hiſtory of *Adam* and *Eve*; of the Tree, and of the Serpent:

That

* *Vid. Olaſtam. l. 1.*

c *Cæſar de bel. G. l. 6.*

d *Spiritus intus alit. Virg. Æn. 6*

e *Lux ſeptima Sancta. Clem. ex Heſiodo.*

That Men were favoured by God with
g *Catul. Epithal.* divine g Visions, untill the frequency and magnitude of their offences, as it were, secluded God and his ministring Spirits from their familiar commerce: The wildeness of the Gyants; The Deluge, from whence the Nations reckon their Time, calling what went be-
h *Vid. Censorin.* fore h unknown: The Ark, and the Dove, and the Raven: The place where the Ark rested; The burning
i *Diodor. Sicul. l. 19.* of (i) *Sodom*; Circumcision; The History of *Abraham*, *Isaac*, *Jacob* and *Joseph*: and other particulars are extent in sundry ancient Heathen Authors.
k *Longin. de subl. Justin. ex Trog. Tacit. Juven.* In the most of them is celebrated k *Moses* and his Acts. And truly, no considering man will be easily perswaded that *Moses*, who had not the Egyptians only, but many other Nations for his Enemies, would dare to publish of the Worlds Original; and the most ancient Occurrences, what might be revinced either by former Writings, or was opposite to the common belief; or, that he would adventure to relate things of his own time, which might be refelled by the Testimonies of Many then alive. The old Jews are also honourably mentioned for their Piety and their Justice

Justice: And it is not needfull to repeat what is found concerning *Joshua* and others, consonant to the Hebrew Story. For, whosoever gives faith to *Moses* (which no man without immodesty can deny him) he will certainly beleeve that eminent Miracles were of old wrought by the Divine Power: which is the point we here especially insist on.

The Miracles in after-times, as of *Elias*, *Elisha*, and of others, are more clear from any suspicion, because in those times *Judea* was more known; and being in the *Odium* of her Neighbors for diversity of Religion, it had been very easie for them to have repressed the fame of any lye at the first birth. The History of *Jonas* (l) and the Whale is in Heathen Writers, but that the name of *Hercules* is thrust in, upon whom, for his renown, they were wont to father all wonders, as *Tacitus* observeth. Certainly, that enemy of Jews as well as Christians, (m) *Julian*, was by the Evidence of History enforced to confesse, That men endued with a divine Spirit had lived among the Hebrews; and, that fire came down from Heaven upon the

XVII. Miracles more clear from any suspicion, because after *Moses* of no lesse credit.

(l) *Tzetz in Lycoph.*

(m) *Apud Cyrill. lib. 3 & cap. 10.*

the Sacrifices of *Moſes* and *Elias*. And here we muſt note, Not only grievous
* Deut. 13. 5. * puniſhments amongſt the Jews, were appointed for them that falſly arrogated the Prophets part unto themſelves: but many Kings, who that way might have procured to themſelves great Authority; many very learned men, ſuch as *Eſdras* and others, never durſt aſſume unto them that honour; nor any man at all,
* Mac. 9. 27. for ſome * Ages before the Time of Jeſus. Moreover, it was impoſſible that ſo many Thouſand people could be deceived in the aſſeveration of a publike, and as it were perpetual Prodigy; I mean, that Oracle, which ſhi-
* Exo. 18. 30. *& alibi.* ned forth out of the Pectoral * of the High Prieſt: which endured till the deſtruction of the firſt Temple, as the
n *Joſ. l.* 3 9. (n) Jews have ever believed, ſo firmly, that we muſt needs think, their Anceſtors were moſt fully aſſured of it.

XVIII. Gods Providence is alſo proved by Predictions.

To the Argument from Miracles, is annexed another no leſſe efficacious, from the Predictions of things to come. Very many of theſe are extant among the Hebrews, and that of truth undeniable: as concerning his Orbity (o) that ſhould reſtore *Jericho*; concerning the

o Compare Joſh. 6. 26. 1 Reg. 16. 34.

de-

destruction of *Bethels* Altar by a King, in name *Iosiah*, three hundred (p) years and more, before it came to pass. So the name of *Cyrus* also, and his principal affairs were foreshewed by *Esaias*: the end of *Jerusalems* Siege by the *Chaldean* Army, by *Jeremias*: and by *Daniel*, the Translation of the Empire from the Assyrians to the Medes and Persians; from them to *Alexander* the the Macedonian; whose Successors in part were the Families of *Lagus* and *Seleucus*; and, what Calamities the Hebrew People should receive from them, but most of all from *Antiochus* the Great. All this hath *Daniel* foretold so plainly, that *Porphyry* (q) comparing the Greek Histories, extant in his time, with those Prophecies, had no other Refuge, but to say, that the Prophecies ascribed to *Daniel* were written after the things were come to pass. Which is all one, as if you should say, the Works under *Virgils* name, were not written by him in the time of *Augustus*. For, of that we say, the Hebrews never made any more doubt, than the Romans of this. To these may be added many Oracles, and most famous, even among the Mexicans and Peruants, which foretold the

p *Ioseph. Antiq. l. 10. c. 3.* *Esai. cap. 35 &c.* *Dan. 2.*

q *Hieron. in Dan. passim.*

 Indic.

val of the Spaniards in those Countries, and the calamities thence ensuing.

XIX. And by other Arguments.

Hither may Dreams also be referred, not a few, and those so exactly agreeing with the events, which in themselves and in their Causes were wholly unknown to the Dreamers, that they cannot, without some touch of impudence, be referr'd to chance, or naturall causes. Illustrious examples whereof *Tertullian* hath gathered out of most approved Authours, in his Book *de* (r) *Anima*. Adde unto those the (s) *Spectrums* which have not only been seen, but heard to speak, as hath been related by Historians far enough from superstitious Credulity, and confirmed by witnesses of our own Age, who have lived in *Mexica* and other parts of *America*. Nor are we to slight those publick Tryals of the Truth by red-hot * Irons, which so many *German* Histories, and the Laws themselves have mentioned.

r Cæp. 46, V. Zuinger Vol 5. l 4. de Insom.
s Flor. l 4. c 7 Plin. ep. 7 27 Val Ma. 1. 8
* V Iuretum in Ivo. ep. 74.

XX. Answer to an Object, that miracles are not now.

Neither hath any Man reason to object, that such Miracles are not now seen in our time, nor such predictions heard of. For, it is sufficient to the proof of divine Providence, that such things have been heretofore. Which Providence being

ing made good, it follows, that we beleeve God doth as providently and wisely now forbear such things, as before he used them. Nor was it fit, the Laws given to the Universe touching the natural course of things, and uncertainty of future Events, should be easily and alwaies transgressed; but then only, when there was a just and worthy Cause; as, when the worship of the true God banisht almost out of all the world, had residence only in a corner of it, to wit, *Judea*; and was to be often succoured and reinforced with new Aids against the Impiety that laid Seige round about it: Or, when Christian Religion, of which we shall after make a peculiar Discourse, was, according to Gods Decree, to be first propagated over all the world.

XXI. And to another Object, that there is so much wickedness. Tertul. adv. Marcion. 2. Orig. con. Cell. 4.

Some are moved to doubt of the Divine Providence, in Contemplation of the wickedness wherewith as with a Deluge this Earth is overwhelmed. To restrain and curb the flowings hereof, This say they, were a work worthy of the Divine Providence, if there be any. But the Answer's easie. Seeing God in the Creation, gave Man a liberty to do well or ill (necessary and immutable goedness

Virtuti humanæ si auferat libertatem, ipsam ejus naturam sustulerit,

being teverſed as his own Prerogative) it was not fit, He ſhould put an impediment to evill Actions, contrary to that liberty. And yet, whatſoever Impediments were conſiſtent with that liberty, (as the conſtitution and promulgation of a Law, internal and external Admonitions, with Threats alſo and Promiſes,) none of theſe is pretermitted by God. And moreover, he permitteth not the effects of malice to range whither they would, but reſtrains them ſo, that Government might never be overthrown, nor the knowledge of divine Laws utterly extinguiſht. Neither are the wickednesſes permitted altogether without fruit, being ordered, as we touched afore, either for the puniſhment of other men no leſſe wicked; or for the correction of ſuch as fall from the way of virtue; or for the Trial of their patience and conſtancy who have made good progreſſe in it. Laſtly, they alſo whoſe wickednesſes are winked at for a time, are wont to pay dearly for the forbearance of their puniſhment; and muſt ſuffer what God ſhall command, becauſe what he commanded they would not do.

XXII. But if they that ſee ſo much wickedneſſe

neſſe can ſee no vengeance follow it; and if ſome good men (whereas weak mindes are uſually offended) oppreſſed by the violence of the wicked, not only lead a troubleſome life, but often undergoe death, and that an infamous death, It doth not preſently follow, that the providence of God is vaniſht out of the world, which hath been ſhewed above by ſo convincing arguments; but rather with the wiſeſt of men we muſt collect thus: Seing God takes care of Actions, and is juſt, and yet wicked things are acted, Certainly we muſt expect ſome Judgement after this life, to the end, neither notorious Improbity may eſcape without puniſhment, nor eminent Vertue go without Comfort and Reward.

Even to the oppreſſion of good men many times, which objection is retorted.

XXIII

For the Confirmation whereof we muſt alſo prove that Souls remain after their Bodies. This truth, by moſt antient Tradition from our firſt parents (from whom elſe?) hath been derived even to all Civill Nations: as it appears by *Homers* verſes, and by Philoſophers, not *Greek* only, but the old Gallick, whom they called Druids, and of the Indian Brackmans; and by what, many (t) Writers have delivered concerning the

That the ſoul remains after the body, proved by Tradition.

t Iuſtin. Martyr. Apolog. 2. Cæſar l. 6. Gal. Strab. l. 4. & 15. Porphyr. de Animal.

Egyptians and Thracians and Germans too. Moreover, of the divine judgement after this life, we see many Testimonies were extant among the Greeks, Egyptians, Indians, as good Authors do relate. Whereto may be added the Tradition of the worlds Connflagration. A token whereof the (n) Astrologers have observed, the Suns nearer approach unto the Earth. And when our men came first into the *Canaries*, *America*, and other remote places, they found there also the same Opinion of the souls, and of judgement to come.

(n) *Copernic. Rev. l. 3. c. 16.*

XXIV. No reason repugnant to it.

Nor indeed can there be found any Argument from nature, which may refell this so antient, so common Tradition. For all things that we see perish, do either perish by opposition of the contrary being more prevalent, as cold by the force of heat; or else, by subtraction of the subject, whereon they depend, as the figure of a Glasse, the Glasse being broken; or by defect of the cause efficient, as light by the absence of the Sun. Now, of the Soul can none of these be verified: not the first; because the Soul hath no contrary; yea, such is the nature thereof, to embrace contraries

ries all at once in her bosom, after her manner, that is, intellectually. Not the second; because the Soul depends not upon any subject. If she had any, it would be the body; but the body is not, it is manifest; because, when bodily strength decayeth, the Soul continueth fresh and active: And, the faculties of the Body are hurt by two great excellency of the object, as the sight by the Sun's brightnesse: but the Soul, the more conversant it is about noble objects, as about figures abstract from matter, about Universals, the more perfection it obraineth. Again, such is the nature of the Body, that the faculties thereof ate busied about things determined by time and place: but the Soul is imployed also about that which is infinite and eternal. Adde, that the Soul overcommeth the affections of the Body, and commands the body to abide torment and death. And, the Actions which raise the Soul most above the Body, are the most excellent. Wherefore, seeing the Soul dependeth not on the Body in operation, neither doth its Essence depend thereon. For we have no other way to understand the nature of things invisible, but by their operations

Arist. de Anima l. 1. p. 4. & l. 3. c. 4.

tions. Nor can the Soul perish in the third manner. For, no efficient Cause can be given, whence the Soul hath a perpetual Emanation. Not the Parents: because after they are dead the Children live. And, if there must be any Cause, it can be no other than the first and universal Cause. Which Cause, as it is never deficient in respect of power, so that it is deficient in respect of will, *i. e.* that God wills the Soul should perish, can be proved by no Argument.

XXV. Many reasons in favour of it.

Yea, there are Arguments of no small moment to the contrary: namely, that unto Man is given a Dominion over his own actions, and over the Creatures: that He is capable of the knowledge of God and of the immortal * natures: that he hath a conscience of such power, as to comfort him in good Actions, how painfull soever, and sustain him with hope; and to torment him for evill Actions, especially upon his death-bed, as it were upon apprehension of impending judgement. Which force of Conscience, even the most mighty Tyrants, oft-times have not been able, when they most desired, to suppresse within themselves, as appears by many Examples.

Now

* *Nulli naturæ mortali immortalis natura cognita est. Salu. Philos.*

Vid. Tac. & Suet. de Tib.

Now, to conclude, if both the Soul it XXVI
ſelf be of that nature, which hath in Felicity
it no cauſe of corruption; And God hath after this
given us many evidences of his pleaſure, life. For
that the Soul ſhall ſurvive the Body; the attai-
ſurely no end can be propoſed to a man ning wher-
more worthy of him, than the felicity of, we muſt
of that State, And this is that which enquire
Plato and the *Pythagoreans* ſaid was the after the
Good of a Man, to be made moſt like true Reli-
unto God (*y*). VVhat that Felicity is, gion.
and how it may be attained, Men may *y* So the
indeed ſearch after by Conjectures; but, *Stoicks* out
if God hath revealed any thing concern- *Plato*, as
ing it, that ought to be held for moſt *Clemens*
true and certain. VVhich Revelation, note, *St.* 5.
ſeeing Chriſt hath brought into the
world, we ſhall ſpeak of Him in our next
Diſcourſe.

SUMMA-

SUMMARIE
Of the II. Discourse.

I. THat *Jesus once lived.*

II. *That He was put to an ignominious death.*

III. *Yet after death was worshipt by understanding men: For no other cause but his Miracles.*

IV. *Which Miracles could not be ascribed to nature.*

V. *Nor were they Impostures.*

VI. *Nor the works of an evil Spirit.*

VII. *And, if of a good Spirit, then from God. And to what end.*

VIII. *For testimony to the Gospel.*

IX. *The Miracle of the Resurrection confirmed by sufficient witnesses.*

X. *What they gained by their Testimony to the Truth: Nothing but persecution here.*

XI. *Answer to an Objection, of the Impossibility of the Resurrection.*

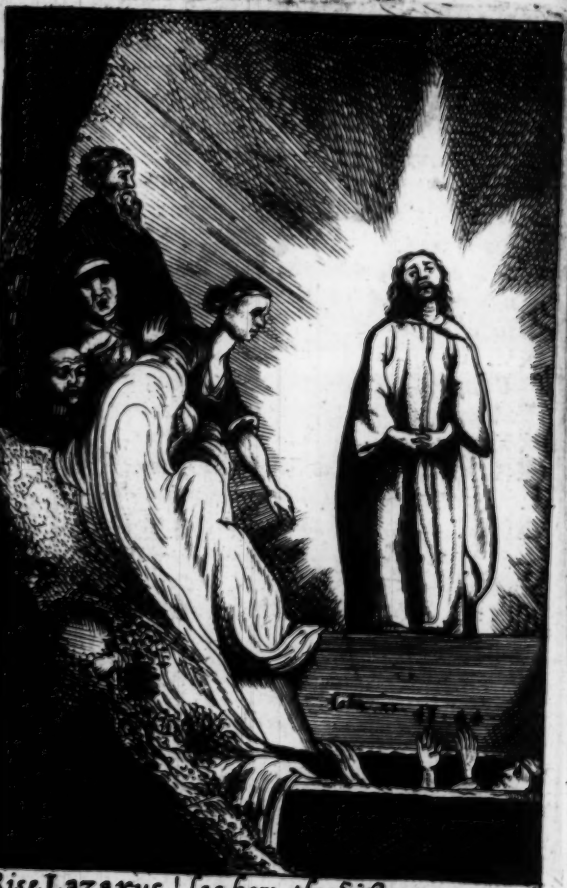
XII. *The Resurrection granted, evinceth the truth of Jesus doctrine.*

XIII. *That the Christian Religion excels all other.*

XIV. The

XIV. *The Excellency of the Reward proposed.*
XV. *Object. answered, concerning the Restitution of Bodies dissolved.*
XVI. *The Excellent Sanctity of Christian Precepts. And first, about the worship of God.*
XVII. *Next, about the Offices of Humanity we owe to our Neighbour, though he hath trespast us.*
XVIII. *Of the Conjunction of Male and Female.*
XIX. *Of the use of temporal goods.*
XX. *Of Swearing and other Precepts.*
XXI. *Answer to an Objection of the Controversies amongst Christians.*
XXII. *Further of the Excellency of Christian Religion, from the eminency of the Master.*
XXIII. *From the admirable Propagation of this Religion.*
XXIV. *The Infirmity and Simplicity of the first Teachers of it.*
XXV. *The great Impediments to hinder men from embracing and from professing it.*
XXVI. *The Conclusion maintaining the former Proofs.*

Of



Rise Lazarus! loe how thy Sisters mourn!
Hee comes, but in his Sheet, & must return:
Christ left his Shrowd behind, then climb'd the skies,
for Lazarus was raisd, but Christ did rise.

II. DISCOURSE

Of CHRIST, *his Miracles and Doctrine.*

THat Jesus of *Nazareth* sometime lived in *Iudea*, *Tiberius* being Emperor of *Rome*, not only the Christians dispersed over all the world, do most constantly professe; but the Jews also, that are now, and that have ever written since those times. The same is testified by the Pagans too, that is, the Writers neither of the Jewish nor of the Christian Religion, as (a) *Suetonius*, (b) *Tacitus*, the younger * *Pliny*, and many after them.

I. That Jesus lived once.

a Claud. c. 25. b Lib. 15. * Ep. 97. l. 10.

That the same Jesus, by *Pontius Pilate* President of *Iudea*, was affixed to the Crosse, all Christians likewise, although it might seem ignominious to the servants of such a Lord, confesse. The Jews confess it too, though not ignorant, how for that reason, because their Ancestors

II. That he was put to an ignominious death,

Ancestors were the Authors of *Pilates* act, they lye under the most heavy *odium* of all Christians, under whose power they live scattered in severd places. And the Pagan Writers, whom we have mentioned, have recorded the same. Yea, a long time after, were extant the (c) Acts of *Pilate*, wherein 'twas evident: unto which Acts the Christians did sometimes make their Appeal. Neither was this ever questioned by *Julian*, or other opposers of Christianity. So that, no History can be imagined more certain than this, approved by the united testimonies, I say not of particular men, but of whole nations, otherwise disagreeing from one another.

(c) *Vid. Epiph. in Tessaresc.*

III. Yet after death was worshipped by understanding men. For no other cause but his miracles, *Ch ysost. ad 2 Cor. 7.*

This being thus, yet we see him to be worshipped as Lord, through the Regions of the world (d) farthest distant: not in our age only, or the ages last past, but in the most antient times, even till we come to that time immediate after the thing it self was done: that is, under the Empire of *Nero*: wherein, a great number of the Worshippers of Christ were martyr'd for that profession, as *Tacitus* and others testifie. Amongst which worshippers alwayes were very many that wanted neither judgement nor learning: namely, (to say

say nothing of the Jews) (e) *Sergius* the Governour of *Cyprus*, (f) *Dionysius* the *Areopagite*, (g) *Polycarpus*, (h) *Justin*, (i) *Irenæus*, (k) *Athenagoras*, (l) *Origen*, (m) *Tertullian*, (n) *Clemens* of *Alexandria*, and many more. VVho being men of such excellent parts, why they should devote themselves to the worship of a man, put to an ignominious death, especially being almoff all bred up in other Religions, nor were allured to the Christian by any temptation either of honour or profit; there can be no account given, but only this, that by diligent inquisition, such as becomes prudent men in a business of the greatest concernment, they had found the fame was true and verified by sufficient witnesses, which was spread abroad of his miraculous works: as, of the sick healed by a word only of his mouth; and openly, in grievous and inveterate diseases; of sight restored to the man that was born blind; of the loaves multiplyed more than once to feed many thousands, which were witnesses thereof: of dead men raised again to life, and many more of the same nature. And this Fame sprang from so certain and undoubted an Original, that, as the *Hebrews* in their *Talmud* openly con-

e Act 13.12.
f Act 17.34.
g *Martyr. An.* 169.
h *Scripsit An.* 142
i *Flor.* 182.
k *Flor.* 180.
l *Flor.* 230.
m *Celeber.* 208.
n *Circa idem tempus Euseb.*

confeſs; ſo (o) *Celſus* and (p) *Julian*, when they wrote againſt the Chriſtians, had not the boldneſſe to deny, ſome Miracles were wrought by the hand of Chriſt.

e Beniam. in Itinerario.
o Apud Orig. 2. Credidiſti eum eſſe Dei filium, ideo quod claudos & cæcos ſanavit.
p Apud Cyr. lib. 6.

IV. Which Miracles could not be aſcribed to nature,

Now it is clear as the Sun, that thoſe works were not done by natural force; both becauſe they are called Miracles or Prodigies; and becauſe by the force of nature it is impoſſible, that by a word of the mouth only, or a touch of the hand, grievous diſeaſes ſhould be cured, and that upon the ſudden. Again, if thoſe works might have been in ſome ſort referred to natural efficacy, certainly They that were the profeſt enemies either of Chriſt himſelf living on the earth, or of the Goſpel he left behind him, would have told us ſo long ſince.

V. Nor were they impoſtures.

By an Argument of Kin to the former, we collect, They were not like unto Impoſtures done in appearance only: becauſe moſt of the works were done in view of the (q) people, and of many learned men among the people, ſuch as had wit enough, and malice enough to obſerve all the actions of Chriſt with curioſity.

q Act. 26, 26. Luk. 12, 1.

Whereto

VVhereto we adde, that the like works were often repeated, and the effects not momentaneous but permanent. These things being duly weighed, it clearly follows (which the Jews also confesse) these works proceeded from some vertue more than humane, that is, from some spirit either good or evill.

VI. Nor the works of an evil Spirit.

But from an evill spirit these works proceeded not, is hence proved, because the doctrine of Christ, for confirmation whereof the works were done, is the overthrow of evil spirits, whom it forbids us to worship; and draws us away from all pollutions wherewith the evil Spirits are delighted. And by experience we see, wheresoever the doctrine is once received, the worship of Devils and (r) Magick Arts do forthwith vanish, and the one true God is served with detestation of the devils; whose power and force was broken by the coming of Christ, as (s) Eusebius himself acknowledgeth. Neither is it credible that any evil spirit would be so imprudent, to effect such things, and that very oft, whereby no honor, no profit could redound unto himself, but on the contrary very much incommodity and disgrace. And it no way becomes the wisdom

(r) Act. 19. 19.

(s) *Apud Euseb. præparat. Ex quo Iesus coli cœptus est, publicam Deorum opē nemo sensit.*

wiſedom of God neither, nor his goodneſſe, to beleeve he would permit any cunning Devill to impoſe upon and deceive men, in whom was found no guile, and that feared him; ſuch as were the firſt Diſciples of Chriſt, as both the unblamableneſſe of their Converſation, and the many calamities endured by them, only for conſcience ſake, doe evidently declare.

VII. And if of a good ſpirit, then from God, and to what end.

But if you ſay the works of Chriſt proceeded from good ſpirits yet inferiour to God, you do acknowledge, They pleaſed God, and pertained to the honour of God; becauſe the good ſpirits do nothing but what is acceptable in the ſight of God, and tendeth to his Glory (to ſay nothing of this, that ſome of Chriſts works do plainly point at God the Authour, as the reſtoring of ſundry dead men to life again.) But now, God neither doth miracles, nor ſuffers them to be done without cauſe. For this is the part of a wiſe Law-maker, not to recede from his own Laws without ſome reaſon, and that of moment.

VIII. For teſtimony to the Goſpel.

Now there can be no other reaſon given why theſe things were done, beſide that

that alleged by Christ, the bearing witneſſe to his doctrine. Neither could any other cauſe be conceived in the mind of the Beholders. Amongſt whom, there being many (as we ſaid) of a pious Diſpoſition, that Gods intent was to impoſe upon them, is impiety to beleeve. And upon this ground very many of the Jews[t] that lived about the times of Jeſus, even they that could not be induced to omit[u] any part of (t) *Moſes* Law, (the (u) *Nazaræans* and the *Ebionites*) did nevertheleſs honor *Jeſus* as a Maſter ſent from heaven.

[t] *Vid.* Act. 15. Ro. 15.

[u] *V. Epiphan.* Act. 24. 5.

IX. The Miracle of the Reſurrection, confirmed b ſufficient witneſſe.

As from the Miracles wrought by Chriſt in his life time, ſo we argue from that greateſt of Miracles, after his Croſs, Death and Burial, his Reſurrection, and return unto life again. For this, not only as true, but as the principal foundation of their faith, the Chriſtians of all times and places build upon: which had been impoſſible, had not the firſt Teachers of Chriſtian faith certainly perſwaded their Auditors, that the thing was ſo done. Neither could they have thus perſwaded men indued with any judgement, unleſſe they did affirm themſelves eye-witneſſes. Without which affirmation, no man, though of mean underſtanding, would have

have given any credit to them, especially at those times, when they must purchase their belief so dearly, at the cost of the greatest dangers and persecutions. That this was affirmed by them with great constancy, even their own books and the writings of other men (x) do shew. Yea, 'tis in their books, They appealed to the testimony of (y) five hundred witnesses. It is not a custom, lyars use, to appeal to witnesses so many: nor can it be that so many should conspire to bring in an evidence to falshood. Had there been no other witnesses but those first most famous Propagators of the Christian doctrine, their testimony had been sufficient.

x *Etiam Celsi vid. orig. l.* 1. y 1 Cor. 15. 9.

X. What they gained by their testimony to the truth. Nothing but persecution here.

No man is wicked *gratis* and for nothing, Honour they could not hope for by the lye, seeing all preferment was in the hand of Pagans or Jews; from both they received nothing but ignominy and reproach: not riches, seeing on the contrary, this profession was punished with confiscation of their goods, if they had any; and without that, they could not give themselves to the Ministry of the Gospel, unless they did put off the care of their temporal estate. Nor could anyother con-

conveniences of this life prevail with them to tell a lie, since by the very preaching of the Gospel, they exposed themselves to labours, to hunger, to thirst, to stripes, to prison. A naked fame among their own party was not *tanti*, not of so much reckoning, that therefore simple men, and whose life and doctrine were far from pride, should undertake so great a burden of calamities. Nor could they at any hand hope for so great a progresse of their doctrine, obstructed both by the general aversation of men intent only upon their profit, and by the Authority of Rulers every where, unlesse by some divine promise. Add thereunto, that this fame, whatever it was, they could not Imagine would be of any long continuance, when (God on purpose hiding his counsell from them about this) the end of the whole world they waited for as near (z) approaching; which their own and the writings of the after-Christians make most manifest. It remains then, that they be said to have told a lie in defence of their Religion: which, if we weigh the matter in an equal balance, is impossible to be said. For either they did in their hearts beleeve the Religion to be true, or they did not beleeve. Had they

(z) *vid.* 1. Th. 4. 15. 16. 1 Cor. 15. 52. *Tertul. de Monog. Quum magis nunc tempus in collecto fatum sit.*

they not beleeved it true, yea, had they not beleeved it exceeding good, never would they, omitting other Religions more safe and more honoured, have chosen this. And though true, they would not have profest it, had they not beleeved the profession to be necessary; especially foreseeing easily, what they quickly learned by sad experience, that this profession drew after it an infinite train of deaths and persecutions: which to occasion without just cause, was no less crime than Homicide. But if they believed their Religion to be true, yea, and the best Religion under Heaven, and necessary to be profest also after their Masters death; surely this could in no wise come to passe, had their Masters promise of his Resurrection been of none effect. For this (a) frustration had been enough to have beaten out of any sensible mans head, and to have made abortive the Faith that was preconceived. Again, all Religion, above all the Christian, (b) prohibiteth lying and false witnesse, especially in things Divine. They could not therefore by love of Religion, much lesse of such a Religion, be moved to tell a lye. Moreover, They were men of so pure a life, that their Adversaries could

(a) *Vid. Chrysost. ad* 1 Cor. 1. *in fine.*

(b) Mat. 12. 36 Ioh. 8. 44. 45. Eph. 4. 25. Rom. 9. 1

could not ſpot them: to whom nothing is objected, but (c) ſimplicity alone, and ſhe's of ſo fair a nature, that ſhe cannot make a lye. Laſtly, There was not a man of them, that ſuffered not moſt grievous perſecutions, for that profeſſion of Jeſus raiſed from the dead: many of them for their teſtimony were rewarded with moſt exquiſite torments. But now, that any one with his ſenſe about him, ſhould ſuffer ſuch things for an opinion, that indeed is poſſible; but for a falſe thing which he knows to be falſe, to ſuffer ſuch extremities, not ſome one man, but very many for whoſe intereſt it is not that credit be given unto it, this is plainly incredible. The Chriſtians, we are ſure, were not mad. Their Lives and their writings ſhew they were ſober men. And what we have ſpoken of thoſe firſt, the ſame is alſo true of *Paul*, who (d) declared openly, that he had ſeen Chriſt reigning now in heaven, yet wanted he none of the Jewiſh (e) learning, nor was he out of hope of honours, if he had gone forward in his Fathers ſteps: But, on the contrary part, he could expect nothing but hatred of his Kindred, Travels over all the world, difficult, perilous, and laborious, and laſt of all Death and Infamy.

Verily

c *Celſus apud Origen. l.* 1.

d 1 Cor. 15. 8.
2 Cor. 12. 4.
e Act. 22. 3.
vid. Epiphan.

XI. Verily no man can deny Faith to such testimonies, unless he say, The thing it self is like those that imply a contradiction, impossible to be done, which cannot be said in our case. It might indeed, if one should affirm, the same man alive and dead at the same time. But that a dead man should be restored to life, by his efficacy, who at first gave life to man, why this should be accounted impossible there is no cause. Nor have wise men believed it impossible. For *Plato* hath written the same of (f) *Er*, the *Armenian*, *Heraclides Ponticus* (g) of of a certain Woman, *Herodotus* of (h) *Aristæus*, *Plutarch* (i) of another. Which, whether true or false, shew that learned men have thought a resurrection no impossible thing.

Answer to an objection concerning impossibility of the Resurrection,

f Plat. de Rep. 20. Val. Max. l. 8. Plut. Symp. 9. 5. Macrob. in it. Sem.

g Apud Plin. 7. 32.

h Plin. 7. 52.

i L. de sera vindic.

XII. Now if it be neither impossible for Christ to have returned to life, and evidenced by sufficient Testimonies (wherewith the Jewish Master *Becchai* being convinced acknowledged the truth thereof) and the same Christ, as both his own followers and other men confesse, published a new Doctrine, as by Divine Authority; it truly follows, that the doctrine is true: because it cannot consist neither

The Resurrection granted evinceth the truth of Jesus doctrine,

neither with the justice nor wisdome of God, in so excellent a way to honour him, who had been guilty of falshood in so great a matter: especially when he himself before his death, foretold his disciples of his death, and the kind of death; and his Resurrection also, adding these things should so come to passe, for a (k) confirmation of his Doctrine.

k Jo. 17. Lu 24. 46, 47.

XIII. That the Christian Religion excels all other.

The former Arguments are drawn from the matter of fact, let us now come to those that proceed from the nature of the Doctrine. Surely, either all the worship of God is wholly to be rejected, (which he will never agree to, who beleeves there is a God, and one that hath care of the world; and who considers man, endued both with excellent understanding, and with a power to choose moral Good and Evil, and therefore having in himself matter as of Reward, so of Punishment likewise) or else this Religion is to be admitted not only for the evidence of Fact whereof we have spoken, but also for the things intrinsecall, and of the very nature of the Religion it self. For no other in any age or nation can be produced, either more excellent in reward, or more perfect in precepts

cepts, or for the manner whereby it was commanded to be spread, more admirable.

XIV. The excellency of the reward proposed.

To begin with the Reward, that is, the end proposed to Man; because that (as we use to say) is first in intention, though last in Execution; *Moses* in the institutes of the *Judaick* Religion, if we regard the expresse Covenants of the Law, promised nothing above the good things (l) of this life, a fruitfull land, plentifull store, victories over enemies, long and healthfull age, hopefull posterity. What is beyond these, is veiled under shadows, or to be collected by wise and difficult ratiocination. For which cause many Professors of the *Mosaick* law, namely the *Sadduces*, (m) renounced all hope of good things to be attained after this life. Among the *Grecians*, who received their learning from the hands of the *Chaldeans* and *Egyptians*, They that conceived any hope of another life after the end of this, spake of it with much (n) hesitancy, as appears in the dissertations of (o) *Socrates*, in the writings of (p) *Tully*, (q) *Seneca*, and others. And when they sought Arguments for it, they found very little of certainty. For what they

l Vide Deut. & Heb. 8. 6.
m Matth. 22. 23. Act. 23. 8.
Animam putabant interire cum corporibus. Hieron de Sadd.
n Chrisost. 1 Cor. 10. 25. o In Plat. Phæd. Hoc scito spem mihi esse venturum me ad viros bonos: quod tamen non nimium affirmaverim.
p Tusc. 1. q Epist. 64. Et fortasse, quem putamus periisse, premissus est.

they allege, most of it holds no better for men than (r) beasts. This being observed by some others, it is not much to be admired, if they devised a transmigration of souls from men into beasts, from beasts into men. And this again being built on no certain testimonies or arguments, and yet, it being clear that some end was proposed to man, others were inclined to say, that vertue is (t) reward to it self, and a wise man is happy enough even when he is tormented in the Bull of *Phalaris*. But this also, and not without cause, displeased others, who were sensible enough, that where dangers, incommodities, torments and death are, there felicity, especially the highest, cannot dwell, unlesse men could content themselves with a sound of words without any reality. And therefore these men placed the supreme good and the end of man in such things as bring pleasure to the senses. But this Opinion too, is by very many, and that by sound arguments refuted, as an opinion that extinguisheth all honesty; some sparks or seeds whereof we have raked up in our minds; and degradeth man, born and erected for higher things, into the rank of bruitish Creatures, which with their down-cast

r *ut illud: Quod se movet æternum est. v. Lact. l. 7. c. 8.*

s *ut Beachmanes olim, & nunc quoque: à quibus hausit Pythagoras & ejus Schola V. Tuscul. 2. & Lact. l. 3. c. 27. Augustine ep. 52.*

looks regard nothing but what is earthly. In so many doubts and by-waies man-kind went astray in that age, when Christ brought into the world the true knowledge of the end, promising his followers after this life, a life not only without death, without pain and trouble, but attended also with joy unspeakble: and that, not only to a part of Man, that is, his Soul; of whose hopefull felicity after this life, was extant partly some conjecture, partly tradition; but also to the body: with a great deal of reason, that as the body for the Divine Law, often suffers hurts, tortures, and death, so it should at last be partaker of the Repensation; Now the joys which are promised, are not vile, as banquets, which the grosse Jews hope for after this life; and the pleasures of the Bed, which the (f) *Mahumetans* promise to themselves: These are proper to this frail life, Remedies of mortality; the former for the conservation of particulars, the latter for the propagation of their kind: But the delights of the life to come, are perpetual vigour of body and more than Star-like Beauty; in the Soul perfect understanding, even of God and his providence, and of what now lies

f *Alcoran. Azoar.* 2. 5. 49.

lies hid: a will quiet, and taken up with the fruition of God especially, and with the admiration and praise of him: briefly all things better and greater far than can be conceived by comparison of the best and greatest things we know in this world.

Here besides the Objection answered afore another is wont to be opposed as if it were impossible that the Bodies of men once dissolved should be framed again. But this is not grounded upon any reason. For when as most of the Philosophers agree, that in all transmutations of things, the matter still remains, capable of divers forms, who can say, that either God is ignorant in what places, how distant soever, the parts of that matter are, which pertained unto any humane body; or that he wanteth power to reduce and recompose the dispersed particles, and to do that in his sphere, which we see Chymists do in their fornaces and vessels, collect the congenerous parts of divided nature? Neither are there wanting in natural things examples to shew how bodies after various changes are restored to their original form, as we understand by the

XV. An objection answered concerning the restitution of bodies once dissolved.

ſeed of Trees and living Creatures. Nor is that knot which many tye inſoluble concerning humane bodies converted to the food of wilde beaſts or cattell, who, being thus fed, become after food for Man. For the greateſt part of what we eat is not changed into the ſubſtance of our body, but goes to excrement or the acceſſions of the body, ſuch as are flegm and choler; and of that which is nutritive, much is ſpent by diſeaſes, by the internal heat, by the ambient ayr. This being thus; God, who by his providence ſo keeps the kindes of mute Creatures, that none of them periſheth, can doubtleſſe by a ſingular care watch over humane bodies, that whatſoever thence goes to the food of other men, may no more be turned into their ſubſtance, than poyſons or medicines: And the rather, becauſe it is evident as it were by nature, that mans fleſh was not given for mans food. If it be not ſo, but ſomewhat which was added to the later body, muſt again be taken from it, yet will not this make a body not the ſame; for even in this life happens a greater change of particles. Yea, and the (x) Butterfly is in the worm, and the ſubſtance of herbs or wine in ſome very little

x *Vid Plin. l.* 10. *&* 11. *c.* 32.

little Quantity, whence they are again raised up to their former magnitude. Wherefore, seeing this, and much more may be commodiously alleged, we have no cause to account the restitution of a dissolved body among things impossible, seeing also learned men, (y) *Zoroaster* among the *Chaldeans*; almost all the (z) *Stoicks*, and among the *Peripatetick*, (a) *Theopompus* beleeved it not only possible, but that it should indeed come to passe.

y Vid. Clem. Strom. z Nath. Carpentar. a Diog. Laert. tuit.

XVI. The excellent sanctity of Christian precepts. And first about the worship of God.

The second thing wherein Christian Religion excells all other, that are, or have been, or can be imagined, is the exceeding sanctity of Precepts both in things pertaining to the worship of God, and the rest. The *Pagan* Rites almost all the world over, as *Porphyry* (b) shews at large, and the Sea-voyages of our times do confirm, were full of cruelty. For in most places, the custome was to appease their Gods with human (c) bloud: a custome, which neither the *Grecian* Learning, nor the *Roman* Laws took away. And those most sacred Mysteries either of *Ceres*, or *Liber pater*, were most full of all obscenity, as appeared after the evil of their secrecy was taken off:

b *De abstinent. unde Cyril. 4. cont. Jul.* c *De Britannis vid. Plin. 36.*

d *In Protreptico.* e *Arnobius maximè.* f *Martial. ep.* 1. *Gel.* 18. 13. *Val. Max.* 2. 10.

which *Clemens* (d) *Alexandrinus*, and others (e) largely declare. Moreover the daies consecrate to the honour of their Gods, were celebrated with such spectacles, as *Cato* (f) was ashamed to be present at. Now although the *Judaick* Religion had in it nothing unlawfull or undecent, yet to keep the people who were prone to Idolatry from departing from the truth, it was encumbred with many precepts of such things, as of themselves were neither good nor evill: namely slaying of beasts, Circumcision, the exact rest of the Sabbath, and the Interdiction of sundry sorts of meats. Some whereof the *Mahumetans* have borrowed, adding to them the Prohibition of wine. But the Christian Religion teacheth to worship God the purest Spirit, with spiritual

g *Io.* 4. 24. h *Rom.* 12. 1. i *Ro.* 2. 28, 29. *Phil.* 3. 3. k 1 *Cor.* 5. 8. l 1 *Cor.* 10. 16. *Heb.* 12 4.

Purity, (g) and with such works (h) as of their own nature, without any command, are most fit to be done, So, it commandeth not the flesh (i) to be circumcised, but the lusts of the flesh: not to cease from all work, but that which is (k) unlawfull: not to offer unto God the blood, or fat of beasts, but if need be, to sacrifice our own blood (l) for a testimony to his truth: and to beleeve, what we give of our Estates to the poor

is

is given to (m) God: not to abſtain from certain kindes of meats and drinks, but to uſe both with that moderation, (n) which is convenient for our health; and ſometimes, by faſting (o) to ſubdue the body to the ſoul, that it may be the better raiſed to the things above. But the chief part of Religion is manifeſtly placed in a pious (p) confidence, whereby we, being compoſed to faithful (q) obedience, rely wholly upon (r) God, and without doubting (ſ) beleeve his promiſes: whence alſo (t) hope ſprings, and ſincere love, both to God and our neighbour, ſo that we obſerve his Laws, not (u) ſervilely, for fear of puniſhment, but to pleaſe him, and have him, according to his infinite Goodneſſe, our (x) Father and Rewarder. Farther we are commanded to (y) pray; not that we may obtain riches and honours, and other ſecular things that have proved hurtfull to thoſe that have moſt deſired them; but firſt the things which are for Gods Glory; and for our ſelves, ſo much of this worlds good as nature wants, leaving the reſt to Divine Providence, not overmuch caring, which way God ſhall diſpoſe of them: But the things which lead unto eternity, thoſe we are taught to ask with all fervency; that

m Ma. 6. 4
n Luk. 21. 34.
o Ma. 6. 18
p Ioh. 12. 44.
q Luk. 11. 26.
r Mat. 21. 21.
ſ Ro. 4. 21.
t Heb. 6. 2.
u Ro. 18. 15.
x Rom. 8.
y Ma. 6. 10

that is, pardon of all our sins past, the aid of the Spirit for the time to come; whereby fortified against all terrors and temptations, we may persevere in the way of Piety unto the end. This is the worship of God in Christian Religion: than which certainly nothing can possibly be devised more worthy of God.

XVII. Next about the offices of humanity we owe to our neighbour, though he hath trespassed.

Of the same race are the duties required toward our neighbour. The Religion of *Mahumet* born in Arms, breaths nothing but Arm, and by Arms is propagated. So the *Laconian* Institutes most commended among the *Grecians* even by *Apollo's* Oracle, were all directed to puissance in War, as * *Aristotle* notes, and blames them for it. But the same *Aristotle* saith amisse himself, That War is natural against *Barbarians*, when the contrary is true, that nature hath constituted amity and society amongst all Men. For what is more unjust (x) than for single acts of murder to be punished with death; and destructions of whole nations as an honourable atchievement to be glorified with triumphs? And yet by what other means but by Wars, oftentimes openly * unjust

* *Pol.* 7. 14.

x *Sence. ep.* 56. *de ira, l.* 7. 8.

* *Si qua foret tellus fulvum quæ mitteret aurum, Hostis erat, Petron.*

(as

(as themselves confesse of the War upon (y) *Sardinia* and *Cyprus*) did that so celebrious City of *Rome* rise to so great renown? And indeed generally, as most worthy Historians (z) have related, Robbery out of their own bounds, most nations accounted no dishonour. (a) *Aristotle* and *Cicero* make revenge a part of valour. The b *Gladiators* mutual slaughter were to the *Pagans* among their publike plays. To expose (c) their children was ordinary. The *Hebrews* truly had a better Law, a more holy discipline; yet being a people of unruly passions, some of their infirmities were winked at, or indulged, as their eagernesse against the seven Nations (d) that had merited extirpation. Wherewith not contented, they had enlarged their hatred to all people different from themselves; the marks whereof to this day appear in their prayers (e) conceived against the Christians: but to satiate their passion by the (f) judgement of retaliation; to kill the man slayer by the private hand of a Kinsman was permitted by Law. Now the Law of Christ wholly (g) forbids

y Polyb Hist 3. 1. Florus 3. 9.
z Thucid. l. 1. Iustin 43. 3.
Apud voteres latrocinari adeo infame non erat, ut & gloriæ duceretur. Scholiast in Odyss. T. (a) Nicomach 4. 11. Servile, si contumeliose tracteris, id tolerare, Cic. 2. de invent. & ad Attic. Odi hominem & odero, utinam ultisci possem. b Vid. Lact. l. 2. Tertul. de Spect. 19. c Iustin. Apol. 2. Tert. Apol. c. 9. d Exo. 34. 11, 12. Deut. 7. 1, 2.
e *V. Libe precum aditum Venetium formam min.*
f Lev. 24. 21. Deut. 19.
g Ma. 5. 38, 44, 45.

bids to return injury whether in word or deed, lest the malice we reprove in other, we again approve by imitation: It commands to do good, to the good especially: but to the evil too, after Gods example, from whose Goodnesse we have received Sun, Stars, Ayr, Windes, Showrs, as common gifts to all mankind.

Of the conjunction of Male and Female.

The Conjunction of Male and Female, whereby mankind is propagated, is a thing most worthy of the care of Laws. It is no wonder it was neglected by the *Pagans*, when the Gods whom they adored, are famous for their (h) Whoredoms and Adulteries. *I* might for modity sake cover in silence the mixtures of Males with Males, according to the examples of their Gods, into whose number was refer'd, upon that score, *Ganymed*, and afterward *Antinous*. The same impurity is also frequent with *Mahumetans*, among the *Chinois* and other Nations it is allowed Lawful. And the *Greek* Philosophers (i) seem to have taken pains to impose upon a foul thing, a fair and comely title. Those *Greeks*, the most (k) eminent of them having praised a Community of women, what have they else done, but turned the whole city into

h V. Clem. protrept. Arnob. l. 4. Naz. 1. cont. Iul. Theodon l. 3.

i Lucian de Amor. Naz. 3 cont. Iu. Tertul. de Anim. Christianam sapientiam præferens Socraticæ: Nec nova inferens dæmonia, sed vetera depellens; nec adolescentiam vitians, sed omnibono pudoris informans.

into a Common Stews? The very Animals(l)some of them observe a kind of conjugal Covenant: how much more should the divinest Creature, Man? That he might not spring out of uncertain seed, and so the mutuall affection, that nature hath kindled between the Parent and the children be utterly extinguished. The Hebrew Law forbid indeed all uncleanesse, but allows one man many wives, (m)and gives the Husband a Right to dismisse his wife, (n) for every cause. Which at this day is in use among the *Mahumetans*, and was, of old, among the *Greeks* and *Latins*? with so great licence, that their wives were put to use, and lent for a time by the (o)*Laconians*,(p) & by *Cato*. But the most perfect Law of Christ pierceth to the very root of vices, and condemneth him that hath but assaulted any womans chastity or defloured her with his lustfull eyes, as(q) guilty in the judgement of God, who beholds the heart, of sin, desired though not performed. And seeing all true friendship is perpetuall and indissoluble, justly hath it required That Tye to be such that contains, with the society of affections, the Communion of bodies(r) too? which without question doth

l Plin. 10. 33 De palumbum castitate conjugali. V. Parphyr. de non esu Animal. 3.

m Deut. 17. 16, 17. Chrysost. 1 Cor. 11. Joseph. Ant. 16. Mos nobis patrius eodem tempore plures habere uxores.

n Deut. 24. 1, 2, 3. Lev. 21. 14.

o Herodot. lib. 6.

p Plutarch. in Cat. & Lycurgo. Matt. 5. 8.

r Matt. 5. 32

doth more conduce also to the good education of the Children. Among the *Pagans* some few Nations were content with single Wives, as the *German* and *Romans*. This is the use of Christians; (s) that the affection which the wife entirely bestows unto her husband may be paid with equall (t) retribucion, and that the houshold government may be more rightly ordered under one Guide, (u) nor diverse Mothers bring in discord among the Children.

s 1 Corinth. 7.4. Lactant 6. 23. Hieron. adv. Ocea. t Ammian. de Persis. li. 25. Per libidines varias caritas disperta torpescit. V. & Salust. in Ingurth. Omnes pariter viles. Et Claud. bel. Gild. Numero languet pietas, u Eurip. Androm.

XIX. Of the use of temporal Goods.

To come to the use of such things as are commonly called Goods: we know, Thefts were permitted by some *Pagan* Nations, namely the *Egyptians* (x) and *Spartans*; and they that permitted not the like to privat persons, made it their imployment in publick; The Romans should return to their cottages as the Roman Orator (y) once said, if they did restore to every one their own. The *Hebrews* indeed did not such things: yet were they permitted to take use (z) of strangers, their disposition being favoured by their law, that promised riches (a) among the rest,

x *Diod. Sic. l.* 1. *Plut. Lycurgo.* y *Cic. apud Lact. epitome cap.* 1. z *Deut.* 23. 15. a *Lev.* 26. 5 *Deut.* 28.

rest, to the observer of it. But the Christian Law not only prohibits(b) all kind of injustice, and that with respect to all persons: but also forbids us to place our study(c) in those perishing things: because our mind is not able with sufficient diligence to attend the care of two severals that do each require the whole man, and oft-times distract us diverse wayes. And again, both in getting and keeping riches there is a sollicitude (d), that draws with it a kind of servitude and vexation, and so corrupteth the delight we hope for out of riches: And the things wherewith nature is contented, are but few and those parable, (e) without much labour or expence. Nevertheless if God shall indulge unto us more than what is necessary, we are not commanded to throw it into the Sea, as some Philosophers(f) have unwisely done: nor to detain it without use, but to supply out of our store the needs of other men, either by giving (g) or lending to them that ask, as it best becomes men who believe themselves to be the Procurators and Stewards of God the Almighty Father. For a benefit well bestowed is Treasure full of good hope, and is neither subject to the violence of theeves h, nor

b *Ma.7.11* *Eph.5.3.*
c *Mat.6.24.13.22.* *Luk.8.14.* *1 Tim.6.9*
d *Ma.6.34* *Phil.4.6.*
e *1 Tim.6.7, 8.*
f *Habet hoc de Aristippo Laert. & Suid. de Cratete Philostratus.*
g *Ma.5.42* *Luk.6.35.* *1 Tim.6.17,18*
h *Ma.6.20*

nor to the variety of other accidents. Of this true and sincere liberallity an admirable example is left us by the Primitive Christians; when even from *Macedonia* and *Achaia* was sent relief to *Palestine*(i), just as if the whole world were but one family. And there is added in the Law of Christ, that caution also, that our beneficence be not deflowred by any expectation of recompence(k) or glory: The gift loseth its reward with God, if beside God it look at any other repensation. Now that no man may, as the manner is, cover his tenacity with this pretext, a fear, lest himself in his old age, overtaken by some calamity should have need of what he is required to give in Alms, our Law promiseth a special care(l) for such as keep those precepts: and to cherish their confidence remindes them of Gods Providence(m), conspicuous in feeding wilde beasts and cattell, and in adorning the herbs and flowers. Now it were an unworthy thing to disbeleeve so good, so powerfull a God, as an ill Debtor, nor to trust him longer than we hold possession of a pledge.

i Rom. 15. 25, 26.

k Mat. 6. 1, 2.

l Ma. 6. 32

m Mat. 7. 26.

XX. Other Laws forbid perjury, but the Christian

Christian Law requires us to abstain from swearing (o) altogether, without necessity: and to be such punctual keepers of our word and lovers of truth in all our speech, that there may be no need to exact an oath from us at all. Briefly there can be nothing found out, either in the *Grecian* Philosophies, or in the sentences of the *Hebrews* or other Nations, that is excellent, but it is comprehended here and established by Divine Authority: namely, concerning Modesty (p) and Temperance, and Goodnesse, and discreet Behaviour; concerning (q) Prudence; the office of Magistrates (r) and Subjects; of Parents (s) and children, of Masters and Servants, and of maried Persons, one toward another: but especially touching vices to be shunned which by a fair shew of vertue deceived most of the *Greek* and *Romans*, to wit the desires of Honours and Glory (t). Lastly, the sum of all Precepts admirable for the solid brevity, is this: To love (u) God above all things, and our Neighbour as our selves; that is, to do to another what we would have done unto our own selves (x).

Of swearing and other precepts. *Mat* 5. 33.

p 1 *Pet.* 3. 2.

q *Mat.* 10. 16.

r 1 *Tim.* 2. 2.

s *Co.* 3. 20, 21.

t *Mat.* 1 4.

u *Mat.* 9. 18.

x *Luk.* 6. 31.

Happily some may here oppose against the excellency of Christs Doctrin, which we

Answer to an Objection of the Controversies amongst Christians.

we commend, the great Difference of Opinions among Christians, whence is sprung also a multitude of Sects. But our Answer's ready: That the same accident befalls almost all Arts whatsoever, partly through the imbecility of human Understanding, partly because judgement is overswayed by affection. Yet are those varieties of Opinions wont to consist within the bounds of certain truths, agreed on, whence arguments are drawn, in disputation of the Questions. As in the Mathematicks it is disputed, whether a Circle may be quadrated; it is agreed on all hands, that equal parts being taken away from equals, the Remainders are equal: The like we see in Physicks, Medicines, and other Arts. So also that discrepance of opinions amongst Christians could not spoil the Harmony of the principal points, that is, the agreement in those Precepts from which we have especially taken estimation of Christian Religion; the certainty whereof is apparent in this, that whosoever in the heat of their odious quarrels seek out matter of difference, do not proceed so far as to deny those things commanded by Christ; no not they who will not compose their life after that Rule. And

if

if any one will be so absurd as to contradict them, he must be numbred with the Philosophers that denied the whiteness of Snow, For as these are refelled by sense, so are they by the consent of all Christian nations, & of the books written by the Primitive Christians, and their immediate successors, and the following doctors of the Church, even such as sealed the faith of Christ with their bloud, what all these acknowledge to be the doctrine of Christ must be accounted so by every upright Judge, as we believe *Plato*, *Xenophon*, and other Socratists concerning the doctrin of *Socrates*, the School of the *Stoicks* in those things which their Master *Zeno* taught.

XXII

The third point wherein we said Christian Religion excels all other, which are or may be devised, is the manner whereby it was delivered and propagated. Where, first we must look upon the Authour of the Religion. The Authours of the *Grecian* wisdom confessed themselves the uncertainty of their doctrins, saying, Truth was as it were drowned in a y deep well, and our mind, like the night-owl to the Suns light, is z dimsighted to behold things Divine. And none of them, but was some

Farther of the excellency of Christian Religion, from the eminency of the Master

y *Democrit. apud Cic. in Acad.*

z *Ariſt. Met. 2. 1.*

a *Socratis laudatissimi iracundiam. Porphyrii verbis notat Cyril. 6. adv. Iul.*

b *Plato. Aristip.*

some way *a* vitious, either *b* for flattery of Princes, or for impure love, or for snarling impudence. All are convinced of envy one toward another by this evident Argument their contentions about words or things of no moment: and of Coldnes in Gods service, for that, when they believed one God, laying him aside, they worshipped others, and such as they beleived to be no Gods, making the custom of the people the rule by which they squared out their Religion. Lastly, of the reward of piety they asserted nothing firmly, as is manifest in that last discourse of *Socrates* before his death. To proceed, *Mahumet* was the Author of a Religion far & wide dispersed, but he was all his life given over to lust, which his own followers do not deny. And the reward he promised consisting in Feasts & Venery, he gave no assurance it should ere be extant; for his body is not said to have returned to life again, nay, to this hour lies buried at *Medina*. Next for the *Hebrew* Law-giver *Moses*, He was indeed a rare man, but not excused from all blame, seeing with much (c) regret, he at last undertook the Message God sent by him to the King of *Egypt*, and shewed some diffidence (d) of Gods promise about drawing water from the Rock,

c Ex. 4. 2. 10.

d Nu. 20. 12.

Rock, as the *Hebrews* do confeſſe. Neither did he obtain ſcarce any part of that reward he promiſed his people by the Law, being vexed in the deſart with perpetual ſeditions, (e) and not entring into the Land of Promiſe. But, Chriſt is ſet forth by his Diſciples, without the leaſt ſpot (f) of ſin, and by his enemies is not accuſed of any fault that can be proved by competent witneſſes. What he preſcribed to other, he performed himſelf. For the commands laid upon him by God be faithfully fulfill'd, in all his life moſt (g) innocent, of injuries and torments moſt (h) patient, (as he ſhewed in enduring the Croſſe) moſt charitable to all men, even to his enemies, yea to them that cruelly nail'd him to the Croſſe, at once ſuffering their malice, and praying God to forgive them. Then the reward he promiſed his followers, himſelf is ſaid and proved to have attained in a moſt eminent way. After his Reſurrection he was ſeen, heard, and felt of many: He aſcended into Heaven in the ſight of the Twelve. That he received ſupreme Power there, is demonſtrated by the Variety of Tongues (i) they had not learnt, and other marvellous Gifts he powred down upon his Followers, according to his

e Exo. 22.
f Ioh. 8. 46.
g 1 Pet. 2. 22.
h Mat. 26. 50.
i Act. 2. 3. 4.
2 Cor. 12. 12.

f John 14. 12, 27, 28. Mar, 16. 17. his promise (f) before he left them. All which will not suffer us to doubt, neither of his faith, nor of his Power to render us that reward, which he hath promised. And thus have we collected that this religion herein also is eminent above others, because the Master thereof, himself performed what he commanded, and what he promised, himself obtained.

XXIII. From the admirable propagation of this Religion.

Let us now consider the effects of that Doctrine whereof he was the Author, Which indeed if we mark them well, are of such a nature, that if God hath any care of humane affairs, the Doctrine can be beleeved to be no lesse than Divine.

t Vid. Adam Bremens, & Helmoldū.
u V. Act. Concil. universal.
x V. Osorium in Lusit.
y Euseb. 6. 34. Liturg. Copt.
z V. Er Alv.
a V. Tertul. Cyp. August. & Concil.
b V. Acost. & alios de reb. Amer.

It was a thing becomming the Divine Providence, to take care that the best things might be most common, and of largest extent. So is Christian Religion; which we see is taught through all Europe, yea in the utmost recesses of the North (t): and through all (u) *Asia*, the Islands (x) of the Ocean not excepted; through (y) *Egypt* also, through *Ethiopia* (z) and some other parts of (a) *Africk*; and lastly through *America* too. Nor is it so only in our time, but in former ages, as appears by all histories, by the books of Christians,

Christians, by the Acts of Synods, by the antient Tradition still preserved even among *Barbarians*, of the Journeys and Miracles of S. *Thomas*, (c) *Andrew*, (d) and other Apostles. How far the name of Christ was spread in their times, among the *Britans*, *Germans*, and other remote nations, is noted by *Clemens*, (e) *Tertullian* and others. What Religion is there that can equal the Christian in so large a possession? If you name *Paganism*, you allege our name, not our Religion. For they adored not the same deity; but some the Stars, some the Elements, some the Beasts, some things of no subsistence: neither had they one rule, nor any common Master of their Religion. The Jews indeed are dispersed, but all one Nation, and since the time of Christ their Religion hath received no notable encrease. Yea their Law hath been made known more by Christians than by themselves. *Mahumetism* hath enlarged it self into Countries enough, but not alone: for in the same Countries there is a mixture of the Christian Religion, and

c Euseb. in fine 1 Hist. Eccles. & Ruffin. l. 10. 9. Sepulchrum eius Ap. in terra Caremandel etiã nunc monst. d Euseb. imit. 3 Origin. ad Gen. e Christum is dicit omnibus notum gent. Sirom. 5. Tertul. adv. Iud. 1. Christi regnum ubique porrigitur. Irenæus lib 1. cap. 3. Sicut Sol in universo mundo unus & idem est. Sic & lumen, prædicatio veritatis ubique lucet & illuminat omnes homines qui volunt ad cognitionem veritatis venire. Et Orig ad Ezech. 4. Arnob. 2. Athanas. in Epist. Synod. ap. Theod. l. 4. c. 3. Chrisost. hom. 6. ad 1 Cor. & orat. Egreg. Christum esse Deum.

in

in some places the Christians are the greater number, when yet *Mahumetans* are not found in many parts where Christians are.

XXIV. The infirmity and simplicity of the first Teachers thereof.

Follows now the Consideration, by what hands and Instruments Christian Religion was carried so far, that in this respect also it may be compared with others. We observe how most men are so affected that they easily are drawn after the examples of Princes and great men. And the more if the examples be strengthened with law and force. Hence had the *Pagan* Religions, hence had the *Mahumetan* their encrease, but the first Teachers of Christian Religion, were not only without Command, but of a very low fortune, Fisher-men, Tent-makers, and of the like condition. And yet by their labours, the Doctrine within about thirty years was propagated not alone through all the parts of the *Roman* Empire, but even to the *Parthians* and *Indians*. Nor at the beginning only, but for three Centuries, by the hands of private men, without any threats, without any temporal encouragements, notwithstanding all the opposition of secular rulers, was this Religion promoted; so that before

before *Constantine* [g] gave his name to Christianity, this was not the lesser part of the *Romanus* world. The Masters of manners, among the *Grecians*, were commendable for their other arts, as the *Platonists* for *Geometry*, the Peripateticks for natural history, the *Stoicks* for *Sophistry*, the *Pythagoreans* for *Musick*; not a few of them, as *Plato*, *Xenophon*, *Theophrastus*, were graced with a kind of admirable eloquence. But the first Doctors of Christianism had not the aid of any such Art: their speech was with great simplicity, [h] and without alluring Ornaments, contemning naked Precepts, Promises, Threats, which having not of themselves and efficacy equal to such great progresses, we must needs conclude either miracles, or the secret assistance of God prospered their work, or both.

[g] *Jam suo ævo Tert. dixerat*, 2. *Apol. Hesterni sumus, & vestra omnia implevimus urbe, insulis castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, Senatum, forum*; *Sola vobis relinquimus Templa.* [h] *Prudentur id notatum* Chrysost. 1. *ad* Cor. 1. 17.

XXV. The great impediments to hinder men from deter them

To which consideration add, that the first Disciples and Followers of those Christian Doctors had not mindes unprepossessed of certain former Religions, and therefore ductile & easie to be framed after a new form, as they that embracing the Christian Religion, or to from professing it.

first admitted *Mahomets* Law: much lesse prepared by any previous disposition or institution, as the *Hebrews* were by Circumcision, and the Knowledg of one God disposed to the receiving of *Moses* Law: But on the contrary they were pre-ingaged to opinions, & (that second nature) custom, repugnant to those new Doctrines; having been bred up, and by the authority of their country Laws, and of their parents confirmed in *Pagan* Idolatries, or Jewish Ceremonies. To this obstruction was added another as great, that is, most grievous sufferings, which presented themselves to the professors at the very entrance of Christianity, to be endured or fear'd for that cause. For seeing humane nature is abhorrent from such evils, it follows that the causes of such evils, are not undertaken without much reluctancy. The door of preferment was long shut against the Christians, the way lay open to sequestration and exile. These were lighter matters. They were condemned to the Mines, they were afflicted with torments, the most cruel that could be invented, to the death often; so that as the Writers of those times do testifie, by no famine, by no war, by no pestilence, was a great-

er

er multitude of men consumed at one time. Neither were the wayes of death vulgar, but burnings alive, Crosses, and punishments of that sort, which without greatest horrour we cannot read or think upon. And this cruelty that continued without any long breathing spaces (and those intervals not every where) till about the Reign of *Constantine* in the *Roman* Empire, elsewhere longer, was so far from diminishing the Christians, that on the contrary, their blood was compared to seed, so fast did they grow up again after the cutting down. Here also let us compare with the Christian other Religions. The *Greeks* and other *Pagans*, accustomed to vaunt and amplifie what was their own, number some few, who for their Doctrine suffered death, some *Gymnosophists*, *Socrates*, and a few more, Neither can it be easily denied, but these most noted persons were emboldned with a desire of transmitting their fame unto posterity. But among the Christians that suffered death for their Doctrine, were very many *Plebeians*, scarce known to their own Neighbours, Women, Virgins, Youths, who had no appetite nor probable hope of a lasting

i *Domitius Vlpianus nobilis* I.C. *libros* 7. *scripsit, quibus persecutionis affici deberent Christiani.* Lact. 52.

k Ut Massa candida trecentorũ Carthagine, quorum memoria in Martyrologio, Rom. 24. August. *plurimi in* Africa *sub Severo: sub Valeriano.* Antiochiæ, *& in* Arabia, Cappadocia, *&* Mesopotamia: *In* Phrygia, *in* Ponto *sub Maxim*, &c.

Name: And few of them are by name recorded in the *Martyrologies* in respect of the great *k* number that suffered for the cause, being onely honoured with a general remembrance. It is worth our observation by the way, that by an easie simulation, as the casting of a little incense upon the Altar, very many might have escaped death; which cannot be said of them, who whatsoever thoughts they concealed in their hearts, certainly in their open actions complied with the vulgar manners; so that to have dyed for the honour of God, is an honour hardly communicated to any other but Jews and Christians: not to the Jews at all, after the times of Christ: In former times, but to a few of them, if they be compared with Christians; more of whom in some one province suffered for the law of Christ, then ever did of Jews: all whose patience of that kinde is almost reduced to the times of *Manasses*, and *Antiochus*. Wherefore when the Christian Religion, in this part also, so infinitely excels all other, it deserveth to be preferr'd before them. From all that so great multitude of every kind & sex, divided by so many places, and who feared not to die for this Religion, we must

must conclude there was some cause of so great constancy; and no other cause can be imagined, but the light of Truth, and the Spirit of God.

XXVI. A defence of the former proofs.

Now if any one be not satisfied with the Arguments hitherto brought for defence of Christian Religion, but desire more cogent Reasons, he must remember that, according to the divers matter, there are divers ways of [1] proof. One way in the Mathematicks, another in Physicks, another in Morals, and yet another in question of fact: wherein verily we ought to stand to un-suspected testimonies; otherwise not onely all use of History is lost, & a good part of medicine, but also all Piety 'twixt parents & children, who are known [m] by no other means. It was the Divine pleasure, that the matter of our belief, to the end our faith might be imputed to us as obedience, should not be so evident as things perceived by sense or demonstration; & yet so evident as is sufficient to make faith, and beget a perswasion in minds

1 *Arist. ad Nic. l. 1. Exacta enim tractatio, non pari modo in omni genere quærenda est Id. Metaph. 1. Certitudo Mathematica non in omnibus rebus quærenda est. Chalcid. ad Timæum ex Platonis sententia: Credulitatem omnes doctrinæ præcedere, maxime cum non quorum libet, sed magnorum & prope divinorum virorum sit assertio.* Homer. m *Generalis nemo sive conscius ipse est, exactissimo sc. sciendi genere.*

not pertinacious and perverse; the Gospel being a touch-stone & trial of wits, not past all hope of cure. For seeing the fore-said Arguments have merited the assent of so many honest understanding men, it is manifest, the cause of other mens Incredulity is not the want of proof, but their own perversnesse, unwilling that should be true, which crosses their lusts *n*; it being too hard a task for them to desert the honors and profits of the world, as they must do, if they receive the Gospel of Christ, and submit to his precepts. This is the more apparent, because many other historical narrations they entertain as true; the truth whereof depends onely upon authority, without any other remianing impressions of it, such as confirm the history of Christ, partly by the confession of the Jews now living, partly by the Christian Congregations every-where, which could not be without some cause. And lastly, seeing that so lasting continuance of the Christian Religion, and the so large propagation of it can be referred to no humane efficacy; it follows, that it must be ascribed to Miracles; or if any deny it to have come to passe by Miracles, this very thing, that without a Mi-

n Tractat hoc pulchrè Chrysost. 1 Cor. 3. in princip. Idem ad Demetr. Quod præceptis non creditur, ex fuerit ad implenda quæ præcepta sunt venit.

a Miracle such a Doctrine hath received so great increase and strength; is to be acconnted greater *o* then any Miracle.

o Chrysost. 1 Cor. 1. *fine* Aug. *de C. D. lib.* 22. *cap.* 5.

Conclusion.

THe use of all is briefly this, Let all Christians lift up pure hands unto God the Creator of all things, confiding in his providence, without whose permission nothing comes to passe, and fearing him above all, who hath equal power both over soul and body. Let them believe in God the Father, and in Jesus too, in whose name alone there is salvation; according to whose will, if they compose their lives, they shall live eternally. The holy Doctrine of Christ let them carefully keep, as their most precious treasure; and unto the reading of the sacred Scripture, written so faithfully, and with so divine a Spirit, that it clearly contains all necessary truth, Let them bring an humble and obedient minde, whereby they shall apprehend whatsoever is needful to be believed, hoped for, or done, and shall cherish in themselves that spirit, which is a pleadg of their further happinesse.

Chiefly let them have a care of mutual concord, which Christ at his departure so earnestly commended to his Disciples. One is our Doctor, Jesus Christ; into one name are we all baptized, that we may not fall asunder into sects: Let us be wise unto sobriety, every one according to that measure of knowledg he hath received; the weaker sort must be won with mildnesse, and the stronger must bear with the weaker, and excel them also in moderation: And until God reveal the truth to the dissenting brethren, the points agreed on must be firmly held and put in practice. Now we know but in part, the time shall come when our knowledge shall be compleated: Mean-while let every one imply his Talent, and do his best endeavour to gain others unto Christ, not onely by good instruction, but the example of an holy life, that all men may see the goodnesse of our Lord, in the good behaviour of his servants, and behold the purity of his Law in our sincere obedience.

FINIS.

Why gaze you thus? Our Saviour doth but rear
Himself from Earth, to his more proper Sphear.
The wonder is, How He came down. 'Twas Loue
Made him descend, to carry Us aboue.

Appendix.

HUGO GROTIUS

HIS

JUDGEMENT

IN

Sundry Points Controverted.

TRANSLATED

Out of his Vote for the Churches Peace.

Publiſhed by the Author,
Anno, 1642.

Diſputandi Pruritus eſt Eccleſiarum Scabies.
H. WOTTON. *ad Regem.*

LONDON,
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GO GROTIUS

HIS

dgment in ſundry points controverted.

he Authors Moderation and ſtudy of peace.

Being from my tender years bred up in the ſacred Scriptures, but under Teachers of ſeveral opinions in religion, I eaſily perceived it to be the
f Chriſt, that all they who have
name from him, and by him,
to partake of happineſſe, ſhould
e among themſelves, as He and a Ja.17.11.
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minde,

minde, but also by that Communion which is visible, and is seen especially in the unity of Government, and the participation of Sacraments: For, the Church is, or ought to be, a certain [b] Body; which Body Christ, whom God hath made Head thereof, would have to be compacted, and fitly [c] joyned together, and every one to be baptized into the [d] same name, and to eat of one consecrated bread, that so they might more & more grow together, and shew themselves to be one Body [e]. I was extreamly pleased with that beauty of the ancient Church, without controversie Catholick, when all Christians (except some little parts separated, and thereby easie to be known) were bound together by the commerce of their *formatæ*, from the *Rhene* to *Africk* and *Egypt*, from the *British* ocean even to beyond *Euphrates*. For this end I saw that schisms and divisions of that conspicuous Body were severely interdicted [f]; and to this purpose principally were the *Epistles* of *Paul*, and of *Clement* to the *Corinthians*, together with many Writings of *Optatus* and *Austin* against the *Donatists*. Moreover, I began to consider, that both my own and many other mens Fore-fathers were

[b] Rom. 12. 5. 1 Cor. 12. 12. Eph. 1. 23. Colos. 1. 18
[c] Ephes. 4. 16.
[d] 1 Cor. 12 13.
[e] 1 Cor. 10. 17.
[f] Ro. 15. 7. 1 Cor. 1. 10. Gal. 5. 20.

were men of piety, enemies to vice and superstition, and such as well instructed their families to the worship of God and love of their neighbour; whose departure out of this life I always thought to have been blessed: Nor was I ever moved to alter this good opinion of them by *Franciscus Junius*, a man of such equity and moderation, that for it some other Protestants more hot-liver'd, did both think ill, and speak ill of him. Further, I did understand by the relation of my Elders, and by written Histories, that there arose men afterward, who said, that Church wherein our Ancestors lived, was by all means to be deserted: Nor did they only desert it themselves (some even before they were excommunicate) but also gathered new Assemblies, which they also called Churches: There they erected new Presbyteries, they preach'd, they administred the Sacraments; and that in many places against the Edicts both of Kings and Bishops: And they said in defence of their doings, even as if they had commission from heaven, such as the Apostles had, *That we must obey God rather then men.* Nor staid they here, but having traduced Kings as Idolaters, and servants to the Pope, they stirred

up

up the common people to armed meetings, to seditions against the Magistrates, to break down Images of the Saints, and deface Churches. Lastly, to civil Wars, and open Arms against Kings. I saw, by this means, was wasted every where much Christian blood: but mens manners, for the most part, especially in time of prosperity, nothing at all amended; nay, by long War grown more wild, & infected with the contagion of forraign vices. As I grew in years, I grew more sensible of these things, and more compassionate, & I began both to consider with my self, & to confer with others, about the causes of so great a mischief. They that had departed, to defend what they had done, strógly affirmed the doctrine of that Church, which adhered to the principal See, was corrupt with many heresies & idolatry: which made me enquire into the Doctrines of that Church, and read books written on both sides, and the writings too of the present state and doctrine of that Church that is in *Greece*, and of them that cohere unto it through *Asia* & *Egypt*. I found the same doctrines in the East, which were in the West, defined by general Councils: agreement about the Government

Government of the Church (except the controversies with the Pope) and about the perpetual rites of the Sacraments. I proceeded farther, to read the chief writers of old time, among which are the *African* and *Gallick*: the Writers of the three best ages I read all, and often; the later, as much as my business and time would permit; especially *Chrysostom* and *Jerom*, because I saw these were esteemed more happy in expounding the Text of sacred Scripture. To these writings applying the rule of *Vincentius Lirinensis*, approved by the most learned men; I collected, what by the testimony of the Ancients, and impressions remaining to this day, was delivered *always, & every where, and constantly*. I saw the same remaining in that Church, which is joyned with the *Roman*. But withal I observed, that by the School-men (more skilful in *Aristotle's* Philosophy, then in the holy Scripture, & those ancient Writers, that illustrated Christian Religion, both in *Greek* & *Latin*) many doctrines were introduced by a certain liberty of argumentation, not by authority of Universal Councils: & that the doctrines established in the Councils, were not by the School-men commodiously explained:

And

And further, that amongst the Prelates of the Church, such pride, & avarice, and ill maners had prevailed, that they were not solicitous, neither to inculcate those good doctrines to the people as was fit, nor to correct the vices of the people, but took advantage, and made a gain of the peoples ignorance, & of their superstition, the daughter of ignoraunce, and nurse of vices. That ancient doctrine being thus over-clouded, partly appeared not, partly being discoloured, seem'd other then it was. Then judged I that this was the cause why there was, many ages since, desired a Reformation, *i.e.* a repurgation of doctrine, both from the Scholastical trifles & disputes, and from those mists which over-shadowed it: and why, at last (the complaints of kings & learned men having long bin in vain) some kings ill used by some of the Popes, and elswhere private persons, set themselves about such a Reformation as they could devise. But yet this had not the desired successe, for in severall places were framed several confessions, & contradictory: And, not onely the parties that were made could never close, but also new little parties sprung up every day; so many, that none can number them. Yea, credible

dible it is, that new will arise perpetually, so fruitful is the matter & occasion of them. When this also very much displeased me, & I noted the heads of each party to carry on the business, rather with lowdness of noise, then strength of arguments, I turned my self to read those writers, that although they were in a divers communion, yet applied their minde rather to heal, then to enlarge the difference. I no sooner gave my self to that study, but I saw they all made it their businesse to establish the old un-interrupted doctrine, and to remove the fore-named impediments, both of useless subtilties, and faulty practices, which either obscure and hide, or dis-colour and blemish the ancient doctrin. To effect this design with most advantage unto concord, their judgement was, that every party ought not to take several ways, but all follow the same. Three ways there are, *said they*, either the authority of an exceeding good *Pope* or an universal Council lawfully assembled in the inter-papacy; or the Conferences of Kings, guided by the Bishops, with purpose after to refer the proposals & conclusions there to the See of *Rome*, as the means of Concord. Now, after

that

that I had also discoursed with excellent men, Divines and Politicians, both of the *Roman*, and of the Reformed part, I saw their counsels bending to the same point, with the Books of those I mentioned before. And seeing this business, not lesse difficult, then commendable, requires many helping hands, not of the first onely, but of the second and third rank, that reasons may be seconded by reasons, and the consent of many, may overcome the contumacy of some, and quicken the slownesse of others; I also thought it became me (after much of my life spent in reading those Writers, that love Peace more then Division) to gather together what I had learned, for the use of posterity.

Of his Annotations on Cassander.

Knowing that *Casaubon* and other great men much commended the Book written by *Georgius Cassander*, a man of a most gentle spirit, at the request of the most religious Emperors, *Ferdinand* and *Maximilian*; I conceived it my best way not to attempt a new work, but to contribute some additional aid to his work. That work of mine was not displeasing

displeasing in *France*, neither to them that would be called Catholicks, nor to the other that desire the title of Reformed. I received also favourable judgements from other places. But from those Preachers that bear the sway in *Holland*, I confesse I expected no favour: nor was I deceived in my conjecture, for very many presently rose up against me with great clamour, as there the custom is, as if *Hannibal* were at the gates.

Of his Letters to Socinius.

I have been accused to forreign Embassadors of grievous heresies, upon no other ground, but because I had returned answer to the Letters of certain Socinians. And verily, I am not so stour, as to deny even to a *Pagan*, if he write unto men, that common office of humanity, which St. *Basil* himself vouchsafed to render to *Libanius*.

Of the Synod *of* Dort.

The pious and learned men, condemned in the *Dort* Synod, and then expelled the land, had delivered to the rulers

of their Countrey their opinion, which is the ſame with *Melanchons*, and hath always been defended by many in thoſe places: But their Adverſaries, not they, were the firſt men that made the ſeparation.

As to thoſe Acts of *Dort*, the *Argentoratenſes* and *Suedi* returned this as a principal part of their anſwer to *Ioannes Duræus*, one who with a good minde endeavoured the reconciliation of Proteſtants: That themſelves were no leſſe condemned there, then they that had the ſame opinions with *Arminus*. That, whereas heretofore they that think themſelves more purely reformed then the reſt, were wont to give this anſwer to the objections out of *Calvin*, *Beza*, and others, That they were the private ſentences of thoſe Maſters: now all of that part are bound up by the publique voice of their Synod, there is no eſcape, there is none but he is obliged to maintain thoſe horrible decrees, as *Calvin* himſelf ſpeaks. Nor do they believe brotherly words to be ſent them from the Diſciples of *Calvin*, with any other minde then that they may inſinuate themſelves, and creep into power, and when they have prevailed, caſt

out

out their brethren, as they did those out of *Holland*, and as *Luthers* Disciples were twice expelled out of the Palatinate.

Of the Bishop of Rome.

The Authority of the *Roman* Bishop would not have seemed so formidable to Dr. *Hall*, that he should therefore cast off all hope of reconciliation, had he known how ready the remedies are in *France* and *Spain*, to restrain the Pope from invading the rights either of the Kings or Bishops: had he considered moreover, that the King of great *Britain* enjoys no power concerning things and persons Ecclesiastical, which the King of Sicily hath not also.

Of the punishment of Hereticks.

God forbid I should assent to *Calvin* and *Beza*, that such as erre about the Trinity should be burnt, or put to death. For in that most difficult point; it is an easie thing to erre: and the punishment of him that errs, is so to be taught, that he may confesse his error. For, if Magistrates by the Law of *Moses* alledged by

Calvin & *Beza*, ought to slay them that do not well distinguish the divine persons (which is the only thing *Melanchthon* objected to *Servetus:*) why not them that do confound the natures of Christ, which *Calvin's* disciples object to *Luthers?* Again, if that Law set against Idolaters, must by way of similitude be extended unto Hereticks, certainly it may much rather be executed against Idolaters. But now, they that number among Idolaters, all them that adhere to the See of *Rome*, do they not shew, that they abstain from putting them to death, not out of any commiseration, but fear of talion, and of being served so themselves? Which bridle of fear being once taken off, their nature would carry them into extremity.

Of the Augustan *Confession.*

The Anathema's of the *Trent* Synod are not against the *Augustan* Confession, but against the sentences of private men; who had too bitterly traduced the doctrine of the Catholicks, that they had not sufficiently understood. Yea, the Emperour *Charls* made intercession at *Rome*, that this Confession might not be put among Books interdicted.

Of

Of the School-men.

The opinions of the School-men are not to be insisted on; because neither are the Catholicks bound to defend them, neither is their authority so great, that it may obstruct the way of that peace, which we so heartily desire.

Of the Spirit claimed.

Some Protestants say, they are led by publick authority of the Spirit in his word common to all Christians. As much was said by *Socinus*, *Brown*, and so many others. See into what perplexities the hearers minds are on every side involved: *Here* (saith every sect) *is the word of God pure and sincere, according to the sense of the holy spirit.* They know not whither to turn themselves, but must abide there where their birth or education, or hope of profit and preferment hath placed them, and applaud their own men, speaking loud and confident. Could any one free men out of this Labyrinth, were it not a happy work, and worthy of all acceptation?

Of the Holy Trinity.

In the words of the Patriarch *Gennadius*, and of the *Greek* Church with him, concerning the Trinity, the learned *Germans*, who set them out, found nothing different from the *Nicene* Faith. I know not whether in this matter your *French* wits, as more subtle, see more then other: but let them take heed, lest that befal them, which happened to *Calvin*; who by his subtleties drew upon himself most grievous criminations. All men cannot clearly express what things differ really, what by reason, and what modally: whether the Father be more rightly said to have begotten, or always to beget: whether *Keckerman* rightly called the persons *non entia*: whether *Calvin* rightly called the persons *proprietates*: why the same *Calvin* is not pleased that the Son should be said *God of God*. These and such like, while I read and re-cogitate, I praise the saying of *Irenæus*: *If any one shall tell us how the Son was produced of the Father, we tell him his generation is in-effable, & no man knows it.* And that of *Russinus*, or some other on the Creed; *How the Father be-*

gat

gat the Son, I would not have thee examine, nor over-curiously thrust thy self forward into this mystery, lest perhaps by approaching too near unto that light which is inaccessible, thou lose thy eyes. *Basil* & *Nazianzen* speak after the like manner. I praise also *Marcion* the Emperour, who prohibited all disputes about those points that were once determined by Synod.

Of Servetus.

Servetus his Books, by the diligence of *Calvin*, were burnt, not at *Geneva* only, but in other places. Yet I confesse, in my life-time I have seen one Copy of *Servetus* his book in Latine: wherein truly I found not those things, which *Calvin* objects against him, *Michael Servetus*, by the procurement of *Calvin*, was burnt alive at *Geneva* in the year 1553. What *Melanchō* wrote of *Servetus* after that time, he had from *Calvin*. *Oecolampadius* seems to have known him in *Helvetia* before that; but he thought him fit to be exploded, not killed: But *Calvin* speaketh of himself: *I willingly acknowledg and own it, that the accuser came forth from me.* He adds, *It is not only free for the Magistrates to punish the*

corrupters of heavenly doctrine, but that, which unskilful men will not allow to be lawful for them, is commanded them by God. And in an Epistle to *Farellus* touching the same *Servetus: I hope at least he will be sentenced to death.*

Of Calvin's *impatience.*

With what humanity *Calvin* was wont to entertain such as differed from him in opinion, is apparent in his writings. *Castellio*, because he oppugned that Predestination which *Calvin* taught, he calls *nebulonem & Satanam:* Cornhertius, *& nebulonem & canem:* The writer *of the office of a pious man* in this difference of Religion (which was *Cassander*, but was thought by him to be *Balduinus*) he stileth *frontis ferreæ hominem, pietatis expertem, profanum, impudentem, impostorem*, &c. When *Balduin* had opposed himself against that writing, he cals him *hominem nihili, obscænũ canem, improbum falsarium*, &c. He cals *Cassander* ἀυθάδη, *murosum, lamiam, larvam, serpentem, pestem, carnificem.* Besides, *Bucer* (I will speak what is true, though some would not have it spoken) he did so vex, that he forced the meek man to

write

write these most true words: *Judicas, prout amas vel odisti: amas autem vel odisti, prout libet.* Thou judgest according to thy love or hatred; Thou lovest and hatest as thy list is. Yea, & for his bloody sayings, *Bucer* gave him the name of *Fratricida*. This liberty of ill-speaking, *Calvin* in an Epistle to *Bucer* gently cals *impatience*: and saith, he did much struggle with it, and did gain som what, but had not yet gotten the victory over this beast. Read his after-writings, and you wil say indeed he profited, but from bad to worse. So well did he like, *Quod non volo, facio*: What I would not, I do. And so *Beza* confesseth, in fifteen years space, wherein he taught others the way of righteousnes, himself could not learn sobriety, nor liberality, nor veracity, but still did stick in the mire. I do not revive these things, as if I had any minde to fight with dead men, but because I observe, it usually so comes to passe, that every one imitates the manners of Him whom he hath chosen for his Master. *Melanthons* scholars and *John Arnd's*, almost all, you shall finde of a sweet and milde disposition; *Calvin's* on the contrary, sharp, and such as they imagine God to be toward the greatest part of

mankinde. So great a matter it is, what Doctor you uſe. They that have the leaſure may do well to read both *Caſſander's* and *Baldwin's* Anſwers to *Calvin*, for their better knowledge of the mans diſpoſition.

Of Adam *and his Innocency.*

The Apoſtle *Paul* oppoſing the earthly *Adam* to the ſpiritual, conſiders *Adam* as he was firſt created, not as fallen. Whence it follows, that we have another nature from Chriſt, then we ſhould have had, if *Adam* had perſiſted in his primitive condition, and begotten his like. Yet, that a certain Innocency was in *Adam* before he ſinned, no underſtanding man can deny. Nor do I diſpute what God would have done with him, had he perſiſted in obedience. I freely leave every man to the liberty of his own judgement in this point. But, (this ſecret counſel of God being laid aſide) that a celeſtial life was not promiſed him, but a terreſtrial only, the Scripture plainly ſpeaks. Nor could he certainly promiſe to himſelf that which God had not promiſed him. And the Law of *Moſes* it ſelf, given ſo long after

hath-

hath no promiſes but terreſtrial, as appears to every reader, and all the Ancients well perceived. *Cameron* taught thus in *France*. And I do not herein digreſſe from the received ſentence of the Church; I do alſo willingly ſubmit my ſelf in this point, to the judgment of the Univerſity of *Paris*.

Of Grace and Free-will.

Pelagius thought the external predication of the Word ſufficient to beget righteouſneſſe; the interiour he thought to happen to ſome, but not to be neceſſary. But, that the Free-will of man is ſub-joyned & con-joyned to that grace working inwardly, this is not an errour of *Pelagius*, but Catholick ſenſe, which is acknowledged by all the writers of the three beſt Ages, and by the Biſhops of *Rome*, who anſwered the *Africk* and *Gallick* upon this queſtion. Yet doth not Grace depend upon Free-will, becauſe Grace worketh how far, and how much it pleaſeth; nor leaveth working, but becauſe it will, for juſt cauſes.

Of

Of the Body of Christ in the Sacrament.

That the Body of Christ is in the Eucharist after a singular manner, D. *Rivet* acknowledgeth; he denies the manner to be substantial. But that which the signs testifie is really and truly received, D. *Rivet's Gallick* Confession saith. *Calvin*, *Beza*, and *Sadeel* say, that the Body and Blood is received substantially. The difficulty ariseth from the words diversly understood. For D. *Rivet* by the substantial manner, understands the quantitative, which no Catholick would acknowledge. But, that this manner is so substantial, that it is spiritual, the Catholicks confesse. The substance of every thing is that which is chiefe, which is active; for which the rest are. In this Sacrament, which consists of invisible things and visible, the chief is the body and bloud of our Lord: the rest are accounted as accidents.

Of Justification.

In this controversie of Justification many triumph, as if they had brought us light from heaven, that was unknown very many Ages. But I will sincerely speak, what I have learned out of much reading of the Greeks and Latins, who have

have written upon *Paul's* Epiſtle to the *Romans*. Chriſt is our Righteouſneſſe, ſo as he is our Sanctification: *i. e.* the cauſe both of our Righteouſneſs and Sanctification. For by faith in Chriſt we are juſtified, that is, purified and freed from vices. Being thus freed, God uſeth us, loves and honours us as juſt and righteous: and in token of higheſt friendſhip gives us his holy Spirit, by whom we produce, or ought to produce works truly heroical, that is, heavenly. So they that were righteous *Tſadikim* are made alſo good men *Chaſidim* in the higheſt degree. Now, faith is ſaid to be imputed for righteouſneſſe, or (which is the ſame) righteouſneſſe by faith, becauſe God accounts it for an act very excellent, as of old the zeal of *Phinehas*. Of the righteouſneſſe of Chriſt imputed to us, as if we had performed it all; and of faith, whoſe office it is to embrace that righteouſneſs ſo imputed, ere is not one word in the ſacred letters. That faith which is ſo much commended is this, whereby we believe Chriſt to have ſuffered, died, and riſen again from the dead; and therefore, thoſe things to be true which he brought us in Gods Name, either by way of precept or of promiſe.

promiſe. Mean-while, 'tis true, that God forgives them, who are purged from vices, their former crimes; and that he doth for Chriſt his ſake, who hath obtained it for us: For God was not bound to forgive them. But unleſſe God had forgiven us our ſins, he would not give us that greateſt gift, which in this life can be conferred on men, his holy Spirit. For that is a ſure Teſtimony of his paternal love, and of this in the higheſt degree. That the ſayings of *Paul* tend hither, and that this his ſenſe, both by the force of his words, and the *ſeries* of his diſcourſe, we truſt we ſhall make manifeſt in our Annotations. In the mean-time I entreat thoſe that doubt to read the Greeks, *Chryſoſtom*, *Oecumenius*, *Theophylact*, or the Latines alſo, *Ambroſe* and *Hierom*; they will finde them to have thought the ſame that I ſay. And what marvel is it, if God for his righteouſneſſe approve of that righteouſneſſe which himſelf hath made in us, and which is therefore called *the righteouſneſs of God*, and which doth many wayes excel the legal righteouſneſſe, and all that proceeds from humane ſtrength? For God cannot chuſe but love what is his own. Nor doth

doth God, when he looks upon men converted by himself, and unto himself, look upon them as sinners (as the word is taken in Scripture) but as purged and freed from sin. And thence ariseth that joyful peace of conscience, because unto such, God (as we have now said) for Christ's sake hath promised indulgence of their former crimes.

Now the honour and glory of all righteousnesse which is found in Christians returns unto God and Christ. For faith is the gift of God, and by Christ, not by works, but by him that calleth. And this is the seed of righteousnesse. and all the fruit is esteemed to be in the seed. How easie a way here is to a reconciliation, were it not for Scholastick subtleties, and an unpeaceable minde. *Bucer* shews upon the second Psalm, not of *Steven's* Edition, which is plainly corrupt and depraved, as for the most part the *Genevian* Editions are, but of the *Argentorate: Non possum non sanius judicium optare quibusdam*, &c. *I cannot but wish a sounder judgement to some, who in these our times have troubled many with this paradox, That we are saved by faith alone.*

When

When yet they saw this was so interpreted as if they d d define righteousnesse by the sole opinion or perswasion of the minde, & did seclude good works. what charity now is that, which doth not vouch-safe one word to cure this malady, by saying, we are justified by faith formed or consummate; or by faith we attain a willingness to do good works, & so attain to righteousnesse; or, faith is the foundation and root of a good life, as Austin *said. Nor is any man verily to be offended with the truth.* See the same *Bucer*'s preface to his Commentaries upon the four Evangelists, which also is purposely omitted in *Steven's* edition. *Melanthon* too, in his letters to *Ioachimus Camerarius*, oft complains, the only objection against him was, that he praiseth good works a little too much. But, saith he, I say, not such horrid things as others, and those things that are both true and profitable.

Touching Forgivenes of sin.
Luke 23. 34.

What *Esaias* fore-told, that Christ should pray for the transgressours, the same *Luke* declares he did in these words: *Father, forgive them, for they know*

know not what they do. Here is not meant full and perfect remiſſion, which follows repentance, but remiſſion with a certain reſpect, or abſolution of a certain puniſhment which might then have been inflicted on them. Thoſe words require this ſenſe: *for they know not what they do.* For it follows not thence, that they ought to obtain a plenary pardon, which is not given but to the penitent, ſuch as they were not at that time; but that they might not be dealt with rigorouſly, to wit, by ſhutting up againſt them the ways of repentance.

Of Predeſtination.

The place, *Rom.* 8. 30. is carried violently by Dr. *Rivet* to his Predeſtination, whereas in all that Chapter the diſcourſe is of deſtination to the Croſſe: which deſtination they, when they are able, by oppoſite force avoid, or even prevent. If any man doubt of it, let him read the Hiſtory of *Geneva* reſtored.

The diſtinction of Gods *antecedent* will, and *conſequent*, we have in *Damaſcen de orthodoxa fide*, 11. 79. and more at large in *dialogo cum Manichæo* not far from the end. As for Predeſtination, it doth

doth not signifie in the Scriptures that which many conceive, but an Ordination of those benefits whereby we are conducted to salvation, and is alwayes taken in the better sense.

Touching certainty of salvation.

Austin and other Fathers teach, that we are indeed certain of the reward, if we persevere: and this is the faith which cannot be deceived: but of perseverance it self we are uncertain: yet so, that the more every one proceedeth in piety, the more hope he hath, fear being not altogether excluded. *Austin* also saith, no man is certain of his Predestination, without divine revelation: And, faith joyned with charity, and regeneration, are not certain tokens of Predestination, because many that had that faith, and were regenerated, not onely fail, but eternally perish. *The regenerate, some persevering to the end go hence, others are here detained until they fall away:* De bono persever. *To some, whom he hath regenerated in Christ, to whom he hath given faith, hope, and charity, God giveth not perseverance*, eod. lib. *Some regenerate and justified person relapseth into*

into an evill life by his own will: De correp. & Grat. *Therefore no man can be secure, until this life, which is a temptation upon earth, be consummate.* De bono perſever. But indeed, as *Melanct.* writes to *Joachimus Camerarius*, there are ſome paradoxes born in *Zeno's* School, which are not rightly father'd upon *Auſtin.*

Of the Angel in the Revelation, c. 1. 11.

The Angel is but one in every Church (where yet long before were many Presbyters) ſo called becauſe the *Hebrews* (whoſe example the *Egyptians* alſo followed, as we learn by a place of *Diodorus Siculus* in *Photius*) ſtiled their chief Prieſts, to whom the Biſhops in the Church are correſpondent, by the name of Angels. Chriſt himſelf diſtinguiſhes the Church and the Angels: the Candleſticks are the Churches, and the Stars are the Angels of the Church. *Jerom* called the Angels Preſidents of the Church. *Auſtin: Sub Angeli nomine laudatur præpoſitus Eccleſiæ.* And the ſame is the explication of *Bullinger*, *Beza*, *Reinolds*. One of theſe Angels was *Polycarpus*, the Preſident of the Presbytery at *Smyrna*, conſtituted there by

by *John* the Apoſtle. *Irenæus* 3. 3. Polycarpus *was not onely inſtructed by the Apoſtles, and a companion of many of them that had ſeen our Lord; but alſo conſtituted Biſhop by the Apoſtles in* Aſia *in the church of* Smyrna: *whom alſo we ſaw in our firſt age. For he continued long, and being very old, by a moſt glorious & moſt noble Martyrdom departed out of this life.* Tert. de præſcript. hær. *After this manner the Apoſtolical Churches bring down their account: as the Church of* Smyrna *relates* Polycarpus *placed there by* John. Adverſ. Marcion. 4. *The order of Biſhops followed up to its original, will ſtand upon* John *the Author.* The Synod of *Chalcedon*, Acts 11. *From* S. Timothy *untill now*, 27 *Biſhops were all made & ordained at Epheſus.* I much eſteem the incomparable diligence of *Blondellus*, and I adviſe all to read his Books: yet with judgement. For it is no wonder, if that learned man be ſometimes carried aſide by his affection to his own party, and finde evaſions, as when in *Irenæus* 3. 3. he interprets *the more potent principality* to be meant of the Empire, when the Church is to be underſtood, as appears by the reaſon added, becauſe there hath been always conſerved the Apoſtolical Tradition.

Of

Of Infant-baptiſm.

To the places of Scripture, which are brought to prove the neceſſity of baptizing Infants, what may be anſwered. He that will may learn out of Cardinal *Perron's* Anſwer to *Cauſabon's* Epiſtle, cap. 8. For my part, I acquieſce in the authority of the Church, to whom God hath given the Sacraments, and ſome right over them. There was a time when the Euchariſt was given to Infants. This cuſtome is vaniſht, yet not as abſurd, but un-neceſſary. To defer Baptiſm till ripe years, was in old time left at liberty. Now the obſervation is otherwiſe, and yet even now there is no certain time of receiving Baptiſm defined by the Church. Here is nothing againſt the Scripture. Great hath always been the liberty of the Church, in the time, place, and manner of ſuch things. There are ſome lately born that believe otherwiſe: yet themſelves neither baptize the perſons naked, nor dip them under water, which is ſignified by the word βαπτίζειν. *Auſtin* ſaid well againſt *Creſconius*: *Quamvis de Scriptura Canonica non proferatur exemplum*, &c. *Though example be not brought out of Canonical Scripture, yet we hold the verity of thoſe Scriptures*

ptures when we practise this that hath pleased the universal Church, commended to us by the authority of the same Scripture.

Of Transubstantiation.

In the Sacrament of the Eucharist, *Medrevius* saith, there is not to be understood any Physical Transubstantiation, but Metaphysical, or rather Theological: and we may add Theurgical. As the word *substance* is not taken by all in the same manner: for the *Aristotelean* Philosophers take it one way, the *Hermetick* another, and the *Platonick* another: So also the word *Transubstantiation*; or, if you had rather follow the *Greek*, * *Transelementation*. I believe many Protestants are not offended with the word (which may receive as commodious an interpretation, as the word θεοτόκος) but with some explications of the School-men: which they may if they please, lay by, and keep to that which all the Catholicks acknowledge, *This * mutation is made spiritually, profits spiritually.* The *Formula Possiacena* proposed by way of concord, is extant, approved and signed, on the part of the Catholicks by the Bishop of *Valence* and *Espencaus*, by *Beza* and *Galasius* on the Pro-

* μετα-στοιχείωσις.

* μεταβολὴ μετασύνθεσις, μεταρρύθμησις.

Protestants part. The Fathers and very many Protestants do affirm it for certain, that together with the signs the thing it self is exhibited, but in a manner that is not perceptible by the external senses. So *Bucer* and others. To speak my heart, I think that many disputers do understand well enough the sense of the ancient Church, and of the present Greek and Latin: but they dissemble it, that they may have matter to declaim upon, among those, that make more use of their outward senses, then their inward.

Of Adoration at the Sacrament.

When the Catholicks say and profess they exhibit signes of honour to Christ, whom very many Protestants do acknowledge present in the Sacrament, they are not * *worshippers of the bread*, no more then the Jews were * *worshippers of the Ark*, when they exhibited honour to God before the Ark. Christ may be invoked every where, and where more justly, then where in so singular a manner he exhibits his presence? I will say more; the various flexures of the body, anciently used for the signification of honour, have not any certain and determinate

* ἀρτολάτραι.

* κιβωτολάτραι.

minate signification by the divine law; but are at free use, unlesse where the manners of people appropriate them to this or that signification. Therefore, if the Apostles bowed the head, others the knees, upon the matter there is no difference. But these words *latria*, *adoration* and the like, because they are ambiguous, doe notably serve them that seek contention.

Of Christian Sacrifices.

The word *Sacrifices* is not to be restrained more narrowly then either the original of the word or the use of it will bear. The legal oblation of fine floure is called a sacrifice. And in *Gen.* 4. 3. according to the Greek: Cain *brought of the fruits of the earth* θυσίαν *a sacrifice to the Lord.* Therefore also of the fruits of the earth, the offering that is made is rightly called θυσία a sacrifice. Therfore the faithful sacrifice, when they offer the fruit of the corn, and the fruit of the vine, to be consecrated to the most holy use. Moreover, the Church commemorating the sacrifice of Christ with the usual right and words, in this also sacrificeth and offers that which is her own, given unto her by Christ, that she

ſetteth before the eyes of God, by that ſhe beſeecheth God, and it is the ſame ſacrifice that Chriſt offered; the ſame one true and ſingular ſacrifice to *Auguſtine*, a ſacrifice of * memory, to *Euſebius*, a * ſpiritual ſacrifice to others. After that, the faithful offer themſelves, according to the example of Chriſt, their goods, their labours, their life alſo, if not in effect, in affection, as *Abraham* ſacrificing offered his Son. In all this, what is there new? what deformed? what hurtful? But mindes once diſtracted, do diſtract all things into a depraved meaning, and then are glad to finde a hint for it in any of the Schools.

* μνήμης θυ[illegible]α.
* νοερὰ θυσία.

Of Satisfaction.

To ſatisfie is not a word of Scripture, but of the Civil Law, and the Lawyers ſay, we ſatisfie him whoſe deſire we fulfill. Now, God deſires not repentance only, but the teſtimonies of repentance, eſpecially ſuch as do inure upon the minde the memory, and eſchewing of the offence. Neither is more injury done to Chriſt in this word, then when the Apoſtles are ſaid to *convert*, and to ſave men: which words doe agree to

Christ in an excellent & principal way; so to the Apostles in their measure. Nor would Christ so satisfie for us, as to leave us nothing to do our selves. In this point, no lesse then in righteousnes which they call *imputative*, the meer devises of men are thrust upon us, in stead of divine dictates. And it is no marvel, many are pleased therewith. The Cause is evident.

Of Obedience to Governours.

Surely 'tis an excellent Rule that is prescribed for a King in *Deut.* and there have been few Kings in the people of God, after that Rule, if any one at all. So true is that saying, All good Princes may have their names easily iuscribed within the compasse of one ring. The Kings of *Iudah* the best had no small faults: those of *Israel* were all naught. Haply, that exact Rule was answered by the great *Theodosius*, St. *Lewis*, and some few more. The fewer they have been, the greater is the praise. To which praise I shut up the entrance to none of the Kings. In the mean-time I inculcate into subjects obedience toward them all, according to the precept of Christ and

and his Apoſtles. Let them deſire the beſt, give God thanks for the middle ſort, bear with the worſt, for the doctrine and example of Chriſt. Let them ſuffer even crafty Foxes, ſuch as *Herod*: even cruel Lions, ſuch as *Nero*. And when I ſpeak of ſubjects, under that name I comprehend alſo inferiour Magiſtrates, who in reſpect of the Higheſt Power, are but ſubjects, ſent by the King, as *Peter* ſaith. I preach not *Evangelium armatum*, an armed Goſpel, as *Ronſard* ſaid of *Beza* truly. Not obedience only, but honour alſo and reverence are due unto them, even to the froward. What elſe? ſaith *Sophocles*, They are Princes. But *Paul* with Apoſtolical gravity: They are Gods Miniſters. And if the doubtful actions even of private men are, according to the rule of charity, to be interpreted on the better part, how much more of Kings; who are not bound to render an account of their actions to any, nor can they ſometimes do it without peril of the Common-wealth.

Of Religion turned into Rebellion.

If we enquire into the causes of those wars which have so long wasted *Europe*, we shall finde the flame to have been kindled principally by them that should have been the Preachers of peace. That the Civil Wars of *France* most of them were raised by them that stile themselves Ministers of the Gospel, needs no stronger witnesses, then the fresh memory of the Kings, Peers, and people, together with very many letters both of the Duke of *Bulion*, and *du Plessis* complaining thereof; and also these very Commentaries which the Duke of *Reban* hath written of the last Wars. Yet I except *Camero*, who was ever of another minde, and fared much the worse for it. If there were any more like unto him, I would not deprive them of their due phrase. Some kept themselves quiet, because they were not in his place to make any commotion; The faults of the other side excuse them not. Even *Boucher's* book is all patched up with the sayings of *Junius Brutus*, *Buchanan*, *Hottoman*. We have seen a prodigious thing,

Troops

Troops and Companies muſtered, Arms and Ammunition gathered under the name of the Reformed Churches. Whence is this power, from heaven, or from earth? For my own part, being one who do not onely diſſwade ſubjects from taking Arms, but entreat Kings alſo to make a ſparing uſe of their Prerogative; who think them to be leſſe miſerable that are condemned to the Galleys, then ſuch as are devoted to an everlaſting War; I rejoyce in the Peace made between the moſt valorous Nations, the Swede and the Polonian: nor can I give them both any better counſel then to perpetuate the ſame. I wiſh the like to other people, but I dare ſcarce ſpeak out, it is ſo dangerous. In other things alſo, I truſt by Gods direction, I ſhall ſatisfie the Queen and Governour of Swede, which now I look upon as my own Countrey.

Of some dangerous Opinions.

Some Opinions there be, that will not permit any ſtate longer to be ſafe, then force is wanting. Many think, that there is every-where a certain contract or covenant between God, the King and the people upon ſuch terms, that if the King depart from God, the people alſo may deſert the King. Now from God, as they imagine, depart, thoſe firſt, who acknowledg the Popes primacy in the Church: for in all reaſon they muſt loſe that power which they have delivered up unto the Beaſt: thoſe next, who attempt any reconcilement with that Church that co-heres to the Roman Church, that is, with the Synagogue of Satan, as they pleaſe to ſpeak: Thoſe laſtly, who retain any of the rites and ceremonies, ſuch as are retained not in *England* onely, but in the Northern Kingdoms: they are all Papiſtical, and therefore idolatrous. Another of their fancies is, that where it is written in the Apocalypſe, *Render double unto Babylon*, there is meant by Babylon, the Church con-joyned within the See of Rome. And there the faithful have every

very one a divine mandate, to destroy Altars, and the Images of Saints, to take away all that worship, together with the worshippers: for otherwise Babylon cannot fall, nor a double reward be given to her. And cursed are they that do this word of the Lord negligently. A third conceit is, that they read in *Daniel*, how all Kings and Princes must submit their Crowns to the holy people of the most High, *i. e.* to the people Reformed. Which is so evidently written, that every one is blinde who sees it not. Some go further, and say, that all things by right pertain to the Elect: Other men are no better then robbers, Themselves without all question, are these Elect: because for them particularly Christ died, and that they are certain of, because they do believe it, or apprehend that benefit by faith. These in truth are things some-what ridiculous, but of a very sad consequence.

Of the interpretation of an Oath.

Concerning the force and obligation of an Oath, whereby Subjects are obliged to the Magistrates, I conceive the Interpretation belongs to States-men, and Lawyers, not to the Divines.

Of Augustine's *Opinion.*

I see learned men in great Volumes have disputed, whether *Augustine* liked of that predestination which is vented under his name by many, who for this especially call themselves, reformed. Certainly, if that were his opinion, he did not approve it to the African his Collegues, nor to the Roman Bishops: as appears by the Epistles of those, and by the acts of these, wherein is no mention made at all of that Predestination: *Celestine*, Bishop of *Rome*, having said, *Augustine* was esteemed among the best Doctors, after he had spoken some profitable things concerning grace, adds, the profounder and more difficult parts of the inter-current questions, he neither durst contemn, nor held it neces-

sary

sary to affirm. And *Prosper* writing to the same *Celestine* in his own name, and of his Collegues in *Gallia*, that upon review of former opinions, almost all are found to concurre in the same sentence, holding the predestination of God to be according to his pre-science; thereby informs us, either that *Austin's* Opinion was not that which some pretend, or that his opinion was new. In this and other points I am contented with the faith of the three first ages, whose doctrine what it was in this matter, I have well assured my self by diligent reading. If I had not, I might stand to *Calvin* and *Beza* for my witnesses.

Of liberty to sinne.

Seeing God hath in his Law appointed heavy punishments for homicides and adulteries, and in the world to some will exact greater, according to the greatnesse of the crimes: Hence I infer, those crimes do not necessarily follow from original sinne. For if they were necessary consequences of that sin, they would not then deserve any new punishment; but original sinne were

only to be punished. For if one through his own fault become mad, & if through the violence of the same madnesse he hurt another, he hath not therein committed any crime, nor deserves he to be punished. I speak it to this purpose, that we may not as many do, cast all our faults upon *Adam* alone; but acknowledg many sinnes to be committed freely.

Of the use of Naturals.

No man hath deserved to be called by the Gospel, nor were they better that lived in the time of Christ and his Apostles, then those of former times: but some, such as sacrificers of men, and devourers of men, and others might have so contemned those natural notions implanted in them by God, that they were therefore justly excluded from the common benefit. And oftimes they do more deserve to be excluded, who might seem to us to have less deserved, because God alone knows what gifts they have despised, he alone rightly weighs their mis-deservings. He hath a measure of his judgement unknown to us.

As

As of old, among people very corrupt, there liued *Melchisedeck*, *Iob*, *Naaman*, so even now also there may be some not unlike unto *Cornelius*, serving God, either by the reliques of ancient tradition not wholly extinct, or by some other seed from above. These do pertain (as the Writer *de vocatione gentium* saith) unto that part of grace which hath always been afforded to all Nations 'There have been (saith he) 'and are some gifts so general, that 'men thereby might be helped to seek 'after the true God. Elf-where he adds, 'God knows how to cumulate 'his general gifts with special graces.

Of the honour of Saints and use of Images.

I deny not, but in the honour of Saints, and in the use of Images, the mean is exceeded by many. Wherefore I would advise them to consider, whether it be not their safest course to direct their prayers unto God, and beseech him that the prayers also of the Saints for us may be accepted: Unto which *Melanchon* too, I see, hath inclined.

ned. Further, I would it were considered, whether in stead of Images, it were not better to place Tables containing some pious History, such as they were, which are mentioned by *Prudentius* in the passion of *Cassianus*. But truly if in this disquisition, ambiguous words, (which by their various acception distract the mindes of men) were set aside, (namely, invocation, adoration, worship, religion, honour) and if in things themselves the indifferent were distinguish'd from the unlawful, there would be fewer seeds of contention.

Whether the Saints departed have any knowledge of us.

That pious men exempted from this life are touched with a care of the living, and do pray to God for them, was an opinion deeply fixed in the mindes of the Jews; in those times when they were very farre from Idolatry, that is, after *Esdras*, unto this present. *Abraham* in *Josephus*, being ready to slay his son hath these words: 'God receiving thy 'soul by prayer and sacrifice offered up, and

'and placing thee neer unto himselfe, 'thou shalt be a sollicitor for me, and 'to comfort my old age, for which end 'I brought thee up, thou shalt procure 'for me the assistance of God. Moreover, *Philo de diris* saith, the Israelites have three advocates; Gods goodness, their Ancestors prayers, and a life every day growing better. And concerning their Ancestors thus he speaketh: 'They be-'ing freed from the body, do exhibite 'unto the supream Lord a naked and 'sincere worship, and do make pray-'ers for their sons and daughters not 'in vain, God the Father rewarding 'them with a gracious audience. This opinion hath been much confirmed by the divine Apocalypse, shewing to *John*, and by him to us, that the Martyrs before the time of the universal Resurrection, do reign with Christ: For they cannot reign without some knowledge of affairs. And it seems by the precedent words, this vision is referred to the times after *Constantine*, wherein the Martyrs were more publikely honoured then before, not onely by the Christians, but by God himself, by the cures daily happening at the places destin'd to their honours. But (say some)

some) how doth that knowledge come unto the Martyrs at so great a distance? This is not hard to be understood, if we remember that the Prophets also living in this grosse body had the like priviledge. *Elisha* saw what *Gehezi* did being absent; *Ezechiel* in *Chaldæa* saw what was done in the Temple at *Jerusalem*. Besides, the Angels stand by at the holy Assemblies, and commend our prayers to God: as both Jews and Christians have ever firmly believed. So that the Reader not possest with prejudice, may easily judge it more credible, that the Martyrs have some knowledge of our affairs, then that they have none.

Of will-worship, and the commandments of men.

Paul in the 2. of *Colos.* 23. condemns not all wil-worship: for so he had also condemned *Abel's* sacrifice, because it came not from divine command, but from humane institution, as the ancients think: but this is it the Apostle blames, that those voluntary worships were preferred before the worship of Christ com-

commanded by God; and, for a thing left to liberty, that which was most necessary, was neglected. The Commandments of men, wherewith God is worshipt in vain, both in *Isaiah* & *Matthew*, are the Doctrines of men contrary to the divine law: such as those of the false prophets in *Isaiah*'s time, teaching that God might be pacified with sacrifices or other rites, without amendment of life: to which errour the Jews are much enclin'd even to this day. Such also is that doctrine of the Pharisees, that he is not bound to feed his parents, who had said, what-ever may come from me to my parents, be it now dedicated and vowed to the Temple. The teachers of such things, although they honour God with their lips, have their heart farre from him.

Of

Of the Scripture.

The place in 2 *Tim.* 3. 16. hath another ſenſe then ſome do think. For *Paul* ſaith not, All Scripture is inſpired from God: for how many Scriptures are there of humane wit? Nor is it his meaning, that all is inſpired from God, that is inſpired. That were a vain ſpeech. But thus: All Scripture, which is inſpired from God (*i. e.* the prophetical word, as *Peter* ſpeaks, 2. 19.) did not onely ſerve in it's time, to ſhew the præ-ſcience of God, and to give authority to the Prophets, but is always profitable, becauſe it doth alſo contain documents of perpetual uſe, reprehenſions of vice, excitements to righteouſneſſe. The Syriac Interpreter rightly gives this ſenſe: In the Scripture which is given by the Spirit, there is utility for doctrine, &c.

Of

Of Tradition Apostolical.

That a Tradition is Apostolical, may be proved thus:

First, It is a just presumption, those things were delivered from the Apostles, which are every where found in the Churches, and whereof any other original doth not appear.

Secondly, If there be some pious witnesses, wise, and of great authority in the Church, who affirm a thing as delivered from the Apostles, we have now so great a proof as is in this matter sufficient, nor lesse then that by which wee discern the Apostolical writings from those that are not Apostolical. What they found in the Church, they held; what they learned, they taught; what they received from their fathers, they delivered to their children, saith *Augustine.* A Mathematical certitude is not to be required in all things, saith *Aristotle.* If one be pertinacious, he will as easily finde escapes against the Booke, as against the Tradition But it becamo the Divine providence to take care, that neither the Books in matters of moment, nor the tradition should be adulte-

adulterated: and that it hath performed. Why then did not the Apostles write what they had delivered? Because they wrote as occasion was offered, and as the time required, not a System of doctrine and government. What things pertained to the regiment, and the peace of the Churches, were indeed written in great letters, in the conspicuous use of those Churches, which were founded by the Apostles. There was of old a question, whether under the name of women, whom *Paul* would have to be veiled, Virgins also were comprehended. The Scripture was ambiguous, because the word *woman* is of divers signification. *Tertullian* doth well solve the doubt. Observe, saith he, the custome of the Church, unto which *Paul* wrote. At *Corinth*, Virgins ever since that time are veiled.

Of

Of a general Council.

There is no better teſtimony or declaration of tradition, nor more convenient for men of all ſorts, either given by God, or found out by men, nor can any better be found out (ſo farre as I can judge) then that which is by a Council univerſal. I believe it hath not happened hitherto, nor will ever come to paſſe, that in a Council truly univerſal, *i. e.* compoſed of ſelect Biſhops and Doctors, from every place, any thing can be pronounc'd, and by all the Church received, whereby the peoples ſalvation may be endangered. Hee that can, let him ſhew me another way more ſafe, and more certain. For to ſay, we have the Word of God, and the true ſenſe, and the Spirit of God is common to all.

Of Translations of Scripture.

The holy Scriptures were written for all. Whatsoever decrees have been any where made against the peoples reading of the Scripture, they are against the Scripture, and against the Canons: and therefore are justly neglected in *France* and other places. Concerning the Versions of *Beza* and *Piscator*, whose learning I do greatly esteem; and of some other, whose learning I do not so much value; that they are often wrested to their own private senses, many have advertised us: namely the Cardinal *Richelieu*, Sect. 2. cap. 3. and concerning the Geneva Translation, which yet in places not controverted, is not to be despised, King *James*. But the safest version of all, to them who are unlearned in the Hebrew and Greek, is the Vulgar Latine: which hath no false doctrine in it, as the consent of so many Ages and nations hath judged.

Of the 7th. Chapter of the Romans.

I entreat the Reader for the understanding of this Chapter, to read, I will

will not say *Arminius*, but Cardinal *Tolet*, or (to prefer a Protestant) *Bucer*. I will follow that Interpretation, which is of the Ancients for the most part, and which more conduces unto piety. That phrase, *sold under sinne*, is taken out of 1 King. 21. 25. where in the Greek the like is spoken of wicked *Ahab*. Will they that preach the efficacy of Grace, give it so little power, as to suffer him that receives it to be like to *Ahab*, and remain (as some speak) prone to all evill, unprofitable to all good? Is this their description of a regenerate man? Doth the Apostle in any other place speak of himself after this manner? We have been such (he saith) but now we are not. No marvel, if they that are such, and will remain so, do wrest the sayings of other men, and take them in the worst sense.

To

To the Reader.

THus far have I offered the Authours judgement unto yours, to be followed so far as you see cause, & no farther; nor do I presume to interpose my own. Only I fear as ancient Discipline and Rites, so some ancient Doctrines too have been traduced and decryed under the odious name of Popery. And, me thinketh, it may justly abate the eagerness of some of our people, & of our young Preachers, who inveigh against persons and opinions, before they have well weighed them; to see so brave a man as GROTIUS deliver himself after that sort. If this little pains have but this effect, I suppose it is not ill bestowed.

Let the Peace of Christ rule in our hearts, to which also we are called in one Body, *Col.*3.15.

M. Causabon in his Preface to his *Antoninus* in English.

THe best able that I know now living, to perform this or any thing else, that belongs to a general and compleat Scholar, M. *Hugo Grotius*, &c.

D. *Hammond*, Of Christs reprehending *Peter*.

This learned man *Grotius*, an excellent *Casuist*, exactly distinguishing the several obligations of nature, of *Moses*, and of Christ, *&c.*

Grotius according to his manner, which is to say, all that can be wisht in any subject, *&c.*

Gerardus, *Jo. Vossius*, ad *H. Grotium*.

O quam te memorem, optimi parentis
Proles maxima, ter beate *Groti* ! &c.

Jo. Scaliger, ad *H. Grotium*.

At quicunque tuos, *Groti* divine, libellos
Sola muraturos lumina docta leget, *&c.*

Grotius, *thy books declare thy piety,*
Fit objects only for the learned eye.

Ian. Dousa ad *H. Grotium*.

Magne puer, magni dignissima cura parentis,
Nomine sis dubito major, an ingenio,
&c. *Dan.*

Dan. Heinſius, ad eundem.

Natura nutrix obſtetrixque, quæ prius
Noverca cunctis, *Grotio* mater fuit.
Senex ephebus ille, quem *Batavia*
Miratur omnis, optat *Hetruſcus* ſibi
Omniſque *Gallus*: Ille dum puer fuit,
Vir eſſe cœpit. Namque reliqui viri
Tandem fuere: *Grotius* vir natus eſt.

Heinſius *on* Grotius.

Nature the ſtep-dame to us all,
Grotius *may his mother call.*
That old-young man, Holland *admires,*
Italy *and all* France *deſires.*
we grow up ſlowly: would you ſee
One born full man? Grotius *is he.*

THE END.